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THE ACTS
OF
THE APOSTLES

THE GREEK TEXT
EDITED WITH INTRODUCTION AND NOTES
FOR THE USE OF SCHOOLS

BY

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PREFACE

IN this edition, which is intended to be of the same scope and character as Sir Arthur Hort's St Mark and my own work on St Luke, I have endeavoured to ensure brevity and clearness in exposition, although compression necessarily entails some sacrifice in the study of a book of such unique interest and importance as the Acts, which opens up so many avenues of thought and touches the life of the Graeco-Roman and Jewish worlds at so many points. I trust that the division of the Acts, which I have adopted from Dr Moffatt's 'Introduction to the Literature of the New Testament,' will commend itself to teachers who may use the book. Though this division is not so simple as others, it has the advantage of shewing how St Luke carried out his design upon a definite historical plan of telling the story of 'The Acts of the Holy Ghost working in and through the apostles in the progress of the Gospel from Jerusalem to Rome.' In the Introduction, however briefly, I have attempted to sketch the conditions of life and thought in the world at large in the infancy of the Christian church. A list of commentaries and books connected with the study of the Acts is given in the hope that it may be of

some service to teachers, though I have not attempted to make it exhaustive. This edition is based in the main upon the commentaries of Dr Knowling, Mr R. B. Rackham, and Prof. F. Blass, and upon two smaller works, which no schoolmaster can neglect, by Mr T. E. Page and Dr Knapp; amongst other books the works of Sir W. M. Ramsay and Dr A. Harnack have been most frequently consulted.

I owe a great debt of gratitude to Canon R. St John Parry, who has revised the whole book in MS. and in proof, and to my colleague Mr H. C. Bowen and the reader of the University Press for a very careful scrutiny in a final revision of the proofs, by which many errors have been removed. The text printed is that of Westcott and Hort, which Messrs Macmillan have kindly allowed to be used. My thanks are also due to Sir W. M. Ramsay, and Mr W. J. Newton of Accrington, for their kindness in allowing some photographs to be reproduced.

W. F. B.

CANTERBURY,
March 1916.

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INTRODUCTION

The Author of the Acts.

No one can deny that the first or former treatise referred to in the opening words of the Acts is the Gospel attributed to S. Luke. The internal evidence is overwhelming and conclusive. Both the Gospel and the Acts are addressed or dedicated to the same person; in style, in language, in syntactical usage, in the recurrence of short passages marking divisions of the book they are as closely allied together as they are distinct from the rest of the N.T. writings. But the correspondence is deeper still: in unity of purpose and in execution of design, in unconscious self-revelation, in the honest search after truth, in a wide and comprehensive outlook of the universalism of the Gospel, there is such close resemblance that it is hard to resist the conclusion that the author had formed in his mind the conception of telling the story of the first beginnings of Christianity from the preparation for the advent of the Messiah to the coming of the great apostle of the Gospel of that Messiah to Rome, the capital of the world. The ascension at once marked the dividing line and the connecting link between the two volumes of the work. In the Gospel the author tells of the universal redemption of mankind vouchsafed to all by the Saviour of the world, '*of all that Jesus began to do and to teach*': in the Acts—truly called the Gospel of the Holy Spirit—he continues his task and goes on to tell of the Holy Ghost working in and through the Apostles in the spread of the Gospel message from Jerusalem to Rome. The Gospel, as is natural, contains no reference to its authorship, as the reader to whom it was addressed needed none, but in the Acts the occurrence of the first person plural in certain passages

and sections gives a definite clue and conclusively proves that the author was a companion of S. Paul.

In ch. xvi. 10 the first person plural suddenly appears and continues to *v.* 17 where the first of the 'we' passages ceases. The author thus joined S. Paul at Troas and was left behind at Philippi. In ch. xx. 5 when S. Paul returned to Philippi it reappears and the author once more joined him and proceeded with him to Jerusalem. In ch. xxi. 18 it disappears once more. During the two years that intervened before the voyage to Rome the author probably kept in close touch with S. Paul at Caesarea, and from xxvii. 1 we learn that he accompanied him to Rome and probably remained with him to the close of the Acts. To these passages may be added, if the reading in Codex Bezae (D) in ch. xi. 28 is accepted, the interesting fact that the author was at Antioch and heard the prophecy of Agabus at the time when Paul and Barnabas went up to Jerusalem with the offerings of the Antiochene church. The internal evidence of the Gospel and the Acts taken in conjunction with that of three references to S. Luke in S. Paul's Epistles leads to the conclusion that he was the author, and this conclusion is supported by the external evidence of unbroken tradition.

Writing to the Colossians during the first imprisonment S. Paul says 'Luke the beloved physician greeteth you and Demas' (iv. 14). In *vv.* 10–11 S. Paul couples the names of Aristarchus, Mark and Jesus Justus together, 'who are of the circumcision,' and it is an almost certain inference that in separating the names of Luke and Demas S. Paul implies that they were Gentiles and with this his name Lucas (Lat. *Lucanus*) agrees: if this is so, S. Luke is the only author of Gentile origin in the N.T. In the Epistle to Philemon despatched from Rome at the same time as the letter to Colossae S. Luke is spoken of by S. Paul in conjunction with Mark, Demas and Aristarchus as his fellow-labourer (*v.* 24). During the second imprisonment in the last extant letter of S. Paul, when the time for his departing was at hand and he was almost alone, he writes to Timothy, 'only Luke is with me' (2 Tim. iv. 11). Jerome, Ignatius and Origen identify 'the brother whose praise is in the Gospel' (2 Cor. viii

18–19) with S. Luke; but it is clear that if S. Luke was the author of the Acts he was not with S. Paul at the time that the letter was written, and the tradition arose naturally from a confused interpretation of 'in the Gospel,' which undoubtedly refers to the preaching of the Gospel. Outside the N.T. tradition records little of S. Luke. Epiphanius (*Haer.* LI. 11) mentions that he was one of the seventy, but his Gentile origin and his own statement in the preface of the Gospel make this impossible, though this tradition is still hinted at by the selection of the mission of the seventy for the Gospel on S. Luke's day (Oct. 18). The same reason makes it impossible for him to have been the unnamed companion of Cleopas in the walk to Emmaus (Lk. xxiv. 13). Eusebius (*H. E.* III. 4) states definitely that he was a native of Antioch and this finds some support in the Acts, even if we reject the reading in xi. 28, in the interest he obviously takes in the city and in the details he records. He specially mentions that Nicolas was a proselyte of Antioch (vi. 5), that men of Cyprus and Cyrene first preached in the city, and that the disciples were first called Christians there (xi. 20–27), and in ch. xiii. 1 he mentions the names of five leaders of the Antiochene church. An early sixth century tradition records that he was a painter, '*in Antiochia magna ortus professione medicus et pictor*,' but of this there is no further evidence. Jerome in his preface to the Gospel of S. Matthew associates him with the provinces of Achaia and Boeotia, and in the former province he is said to have suffered martyrdom under Domitian. Another tradition places his death in Bithynia at the age of 74.

Discarding tradition and uncertain references it remains to be considered what support the three statements of S. Paul find in the history recorded in the Acts and how far they lead to the certain conclusion that S. Luke was the author. A careful consideration of the names and characters of all the friends and companions of S. Paul mentioned in the N.T. and of what is known of their movements in conjunction with the 'we' passages in the Acts leads inevitably to a *reductio ad Lucam* (for full explanation *vid.* Rackham, p. xvi.). No other fellow-

worker of S. Paul satisfies the conditions, whereas S. Paul's own statements about S. Luke and his movements not only find no disagreement with the Acts but also fall in very suitably with the view which will be taken about the time and place of the composition of both the Gospel and the Acts. S. Paul lays emphasis not only on S. Luke's profession as a physician but his energy, fidelity, cooperation and affection.

Perhaps it would be too much to say that the Gospel and the Acts make it clear that the author was a physician, but no one could fail to notice that he is exceptionally familiar with medical language and very precise and accurate in medical details, e.g. in the account of the healing of the lame man at the beautiful gate of the Temple (iii. 7), and when we know from S. Paul that Luke was a physician we find many passages in the Gospel and the Acts that support the conclusion that he was the author (cf. also iv. 22, ix. 18, xiii. 11, xxviii. 6, 8). In the character of a good physician we should expect to find gentleness, sympathy with all, both men and women, modesty, self-effacement, care and precision, the gift of consolation and exhortation, faithful devotion to work, and a cheerful optimism coupled with a readiness to face difficulties and hard and unpleasant facts when necessary. All these characteristics can be discovered without difficulty in the unconscious revelation of himself by the author of the Gospel and the Acts (Rackham, xxvii.–xxxvi.).

Time and Place.

The Acts closes upon a note of cheerfulness leaving S. Paul free to preach unmolested in Rome, the goal of all his hopes. The result of his trial, his release, his subsequent journeys, his arrest, second imprisonment, trial and death are still future. The natural inference to be drawn is that the Acts was written before any of these events occurred. If this was so the Gospels of S. Luke and of S. Mark were written still earlier. There is nothing impossible in this, and the period of six years extending from the last visit to Jerusalem to the near approach of the close

of the first imprisonment is of sufficient duration to account for the collection of materials in Palestine as well as in Rome and for the composition both of the Gospel and the Acts during years in which he had leisure to write, while S. Paul's own testimony to S. Luke's fidelity (2 Tim. iv. 11) shews that of all his companions Luke was the least likely to desert him. The 'we' passages of the Acts, and especially the narrative of the voyage and shipwreck, are so full of life and vigour that it is only right to assume that they were the notes of a diarist put into a more literary form when the events were still fresh and recent. If this inference is correct the Acts was written in any case before A.D. 62. If it could be proved that the author of the Acts was in any way dependent on Josephus, a later date towards the close of the first century would have to be assigned. But similarity in usages of words by two historians who were both cultured Hellenists is a slender argument to rely upon, especially when both are describing similar events. In two passages at least (v. 36, xxi. 38) S. Luke is in direct disagreement with Josephus, which is an argument in favour of his independence.

Some have felt that the Acts comes to an abrupt and unsatisfactory conclusion, but the rhythmic cadence of the last sentence points rather to the intention of the writer thus to conclude his work. S. Luke is primarily an historian and incidentally and of necessity a biographer: there is nothing to shew that he intended to write a life of S. Paul, but every evidence of his design to write a history of the spread of the Gospel from Jerusalem to the capital of the Roman Empire. This he accomplished and laid down his pen. At the same time it is very necessary to bear in mind that the Acts is far from being a complete history, and S. Luke leaves many events unrecorded. He records nothing of the foundation of Christianity in many provinces of the Empire and in some of its most important centres, including Rome itself. He tells us nothing of the missionary labours of any of the twelve outside Palestine, and beyond the boundaries of Judaea he confines himself to the labours of S. Paul and his companions. Ramsay has argued that the Gospel and the Acts are the first and second volumes

of a great work, and that the author contemplated a third volume which would have covered the evangelization of the western provinces of the Roman Empire and included the story of S. Paul's subsequent journeys and his martyrdom and that of S. Peter. But so far as this argument rests upon the use of πρῶτος (Acts i. 1) it is baseless, as πρῶτος is used indiscriminately for πρότερος in the κοινὴ διάλεκτος of Hellenistic Greek, our knowledge of which has been of late years so greatly enriched by the discovery of the papyri at Fayyum and Oxyrhynchus and elsewhere in Egypt, and of numerous Greek inscriptions in various parts of Egypt, Asia and other lands where Greek was spoken. These throw a flood of light upon the common use and meaning of words both in LXX. and N.T. (*vide* esp. Deissmann's *Bible Studies*, Moulton and Milligan, *The Vocabulary of the Greek Testament*). If however any definite proof were forthcoming it is clear that the closing sentences of the Acts afford no evidence for the early date we have accepted. The evidence of Patristic literature is not conclusive but the canonicity of the Acts is established. Clement A.D. 75, Ignatius A.D. 115 and Polycarp (in his letter to the Philippians) a few years later use language which is reminiscent of the Acts though they do not actually refer to it. The list of books of N.T. known as the Muratorian Fragment, A.D. 175, contains the Acts in its usual place, and Tertullian (A.D. 200) and Clement of Alexandria (A.D. 200) and, still earlier, Irenaeus (A.D. 175), refer to it by name either as πράξεις or πράξεις ἀποστόλων and quote from it frequently. While there is therefore no certain positive evidence of any particular date for the composition of the book, the negative evidence from the book itself points to its having been written not later than the close of S. Paul's first imprisonment, and the burden of proof rests upon those who assign it to various dates later in the first century or even in the second. If we accept year 62 as the *terminus ad quem* we naturally conclude that it was written at Rome by S. Luke during his sojourn in the city before the liberation of S. Paul, though it is possible that he may have been sent on a mission to Philippi and composed it during his stay in Macedonia. The only evidence to the contrary is the

very vague statement of Jerome, which doubtless represented a tradition, that Luke wrote his Gospel 'in the regions of Achaia and Boeotia,' but even this is no direct evidence for the place of the composition of the Acts.

Aim and Design of the Acts.

S. Luke in the preface to the Gospel explicitly states the methods and principles which appealed to him as essential to the writing of the history of the life and teaching of Jesus Christ: (1) access to authorities of first rank, (2) careful and accurate investigation of every event, its source and origin, (3) the use of the materials thus sifted and tested in the composition of comprehensive narrative, (4) a definite purpose, the assurance of trustworthiness and certainty in all that is recorded. To these principles he adheres in the composition of the Acts. But in one respect S. Luke, who followed the methods of historiography current in antiquity, differed from modern historians in the important matter of a full sense of proportion. The historical writers of antiquity, notably Thucydides and Livy as typical instances, admitted speeches into their narrative, perhaps originally in consequence of the influence of rhetoric upon historical composition. While this custom added great life and vigour to the narrative, it inevitably destroyed the sense of proportion and necessitated the relegation of some events to a bald summary of the briefest description and to the omission of others. The Acts is no exception to the rule, and while it is not possible to believe that the speeches contain either the whole speech or the exact words of it in each case, and it is clear that they are coloured by the style and language of S. Luke, yet they closely correspond with what is known of the characteristics of the individual speakers and of the time and events to which they refer. S. Luke would have cordially subscribed to Thucydides' own description of the methods and principles he set before himself in his great task—like the Acts—'a possession for all time' (Thuc. I. 22).

In the eighth verse of the first chapter S. Luke records our

Lord's words, 'But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.' It is his own supreme aim to trace the result of the energy and inspiration of the Holy Spirit working in the apostles and in the church in the spread of the Gospel from Jerusalem to Rome. His method is strictly historical and conceived on a plan of orderly development and covers the period A.D. 30–60. We divide his work into six sections, each of which closes with 'a rubric of progress' (vi. 7, ix. 31, xii. 24, xvi. 5, xix. 20, xxviii. 31).

1. The church in Jerusalem, i.—vi. 7.

2. The spread of the Gospel throughout Palestine—Galilee, Judaea and Samaria, vi. 8—ix. 31.

3. The church in Antioch: first extension of the Gospel to the Gentile world, ix. 32—xii. 24.

4. The churches of Galatia and Pisidia, conflict of Jewish and Gentile Christianity, xii. 25—xvi. 5.

5. Extension of the Gospel to Europe. The churches in the great cities, Ephesus, Miletus, Philippi, Thessalonica, Athens, Corinth, xvi. 6—xix. 20.

6. The culmination of the spread of the Gospel closing with the arrival of the great Gentile Apostle in Rome, xix. 21—xxviii. 31.

Brief introductions to each of these sections are given in the notes. In the main three stages in the growth of the church can be distinguished in the Acts. (1) The church of Jerusalem was founded upon the basis of the belief that the crucified Jesus, risen from the dead, was the Messiah of Jewish expectations, 'both Lord and Christ' (ii. 36). There was no radical break with Judaism. (2) The Antiochene church occupies a position midway between Jewish and Gentile Christianity, opening the door to Gentile converts without demanding circumcision or submission to the whole of the ceremonial law. (3) In the Gentile churches, divorced from Judaism, Christ was the centre of the worship of the community, and the rites of Baptism and

the eucharist the appointed means of the inception and maintenance of a new spiritual life, insuring salvation here and hereafter.

It has been pointed out that the Acts follows a similar plan of development to the Gospel. The Gospel begins with the preliminary narrative of the preparation for the coming of the Messiah, and proceeds to a climax, through the ministry of Galilee and Samaria to Jerusalem. The Acts opens with a similar narrative of preparation for the ministry of the Holy Spirit and proceeds from the first beginnings of the church at Jerusalem on a careful geographical plan to the final culmination at Rome. There is therefore in the Acts a striking unity alike of design and method, and S. Luke cannot be accused of pragmatism, of writing history from the point of view of the special pleader. To those who argue that it was his deliberate purpose on the one side to establish the 'political inoffensiveness' of the Christian faith and of its position as a *licita religio* associated at first in the eyes of Roman officials with Judaism, and on the other to gloze over and accommodate the vital differences between Judaistic and Gentile Christianity, it may be replied that S. Luke recorded facts, and writing with a sane and quiet grasp of historical perspective after the occurrence of the events he describes, he sees them in the less fierce light of retrospection when the storm of the Judaistic controversy was almost passed and the storm of the first persecution of the Christians 'for the name' had not yet broken. Others would see in the Acts only a twofold division—*acta Petri* i.—xii.—*acta Pauli* xiii.—xxviii.—and draw attention to the correspondence between the actions of the two apostles (Rackham, xlviii.). This would have the effect of substituting biography for history and S. Luke is primarily an historian. Rather it is true to say that the historical basis of the Acts is fundamental and its biographical character of necessity incidental: it is, as it were, a fine silken fabric with a red groundwork shot with gold, and if the bright light shines more frequently upon the gold this is only natural. The history of a nation is the record of the lives and works of its greatest men, and if this is true of history in general it is much more so in the case of the history of religious or philosophical developments.

That S. Peter and S. Paul worked similar miracles is no argument for any deliberate purpose on the part of S. Luke to accommodate their lives and works: it is only reasonable that they should do so, as they both followed in so doing in the steps of their Master. Besides, such a division would entail difficulties, as S. Luke by no means confines his narrative to the two apostles in a work which records actions of no less than 110 people; rather it is true that the words and deeds of the twin champions of Judaistic and Gentile Christianity would loom large in the story of the life of the infant churches in which they were the chief figures.

Sources of the Acts. It is beyond the scope of this commentary to examine the different attempts that have been made to divide the Acts into various parts or to point out apparent evidence of the hands of editors or redactors. One fact seems almost fatal to all such efforts, as it is quite impossible on the score of language or style to deny the absolute unity of the book. It is established beyond dispute that the same phraseology which is found in the 'we' sections is found in the rest of the book, and this extends to medical words and phrases (Harnack, *Date of the Acts and Synoptic Gospels*, Ch. I.), and therefore the whole work proceeded from the hand and mind of one author, and is not a compilation from various literary sources, loosely pieced together by an editor. But it is a comparatively easy task, accepting the unity of the work, to enquire what sources were at the disposal of S. Luke and what means he had for gathering his materials. It may safely be concluded that the 'we' passages are his own work, the records of his own diary, and that all other information about S. Paul's life and work he gleaned from the apostle himself who, like an old campaigner in the years of captivity, would go over *καθ' ἓν ἕκαστον* (xxi. 19) the records of his past career. It is equally certain that S. Luke did not make use of the Epistles of S. Paul and he was probably not acquainted with them, as he was not in the company of S. Paul when the Epistles to the Thessalonians, Galatians, Corinthians and Romans were written. This accounts at once for the general agreement between the Acts and the Epistles and for points of difficulty:

but this must be reserved for separate treatment. For the rest of the Acts S. Luke had abundant material at his disposal and excellent opportunities for collecting it. He was in Palestine for two years before the voyage to Rome and possibly at Antioch much earlier (Acts xi. 28), as well as at Rome afterwards with S. Paul. He was brought into contact with Mark at Rome (Col. iv. 10), Philip the Evangelist at Caesarea (xxi. 8–12), Silas at Philippi (xvi. 19), James at Jerusalem (xxi. 18), and possibly with Barnabas at Antioch (xi. 28), Manaen at Antioch (xiii. 1) and S. Peter at Rome. He was therefore in touch with those who were familiar with the history of the mother church at Jerusalem and with the extension of the church in Palestine and at Antioch, from whom he gleaned most of the information he incorporated in the earlier chapters of the Acts. How far documentary evidence was at his disposal it is difficult to say, but it may safely be concluded that oral testimony formed the chief sources of his information. The graphic details of S. Peter's imprisonment and escape came from the lips of Mark, the narrative of the seven and of the work of Philip from Philip himself, and the intimate knowledge he shews of the Herodian family (Lk xiii. 31–33, xxiii. 6–12, 15; Acts iv. 27, xii., xiii. 1, xxv. 13—xxvi.) may be due to Manaen. No definite evidence of the existence of documents is as yet forthcoming, but S. Luke's own reference in his preface to the Gospel points to their existence at an earlier date than has hitherto been generally accepted, and not only were narratives drawn up of the life of Christ, but records may have been preserved of the utterances of prominent members of the church, and the speeches of SS. Peter and Stephen may have been preserved by the church at Jerusalem. From these abundant sources S. Luke selected what seemed to him of the greatest importance in carrying out his task of sketching the progress of the Gospel in the first thirty years of the history of the church, but in no sense can the Acts be regarded as a complete history. Such a task S. Luke never set before himself, which was entirely beyond the scope of a work of the length and character of the Acts. He was the companion of S. Paul, a man of genius

with a master-mind for seizing upon great strategic points of vantage in the Roman Empire, whence by a process of subsequent radiation the Gospel might spread to its uttermost limits. It is well to pause and think how S. Paul, under the guidance of the Holy Spirit, worked out the scheme of his gigantic task; and it may be that S. Luke oftentimes discussed with him his own task, and that he owed to S. Paul to some extent the clear and definite plan of his own work, which enabled him to leave to the world the unique and priceless record of the life and progress of the church contained in the Acts.

The Acts and the Epistles.

The manifest independence of the Acts and the Epistles no less than their agreement in the main is strong evidence of the historicity of both. From the Epistles we learn but few additional details of the life of S. Paul. S. Luke omits all reference to the three years' sojourn in Arabia (Gal. i. 11–17), S. Peter's visit to Antioch (Gal. ii. 11–21), and the relations between S. Paul and the Corinthian church in the interval between his first and last visit to Corinth, while the great summary of his perils and sufferings in 2 Cor. xi. 23–27, shews how imperfect is our knowledge of his life even when the Acts and all the Epistles are taken together. The apparent discrepancies between Acts ix. 26–30 and Gal. i. 17–24, Acts xv. 1–23 and Gal. ii. 1–10 are dealt with in the notes.

Many of the characteristics of S. Paul which stand out in such bold relief in the Epistles appear in the Acts. His intense love of his own nation and desire to keep in close communion with the Jerusalem church, his strict adherence to the law and customs of his race, coupled with a no less strong insistence on the absolute freedom of Gentile Christians and their equality of rights and privileges in the universal church, are exemplified again and again in the Acts in his attitude towards the Jewish synagogue and his constant rule 'to the Jew first and afterward to the Gentile,' in the observance of the great feasts and the Day of Atonement, in the vow that he took at Jerusalem, and in the loving care bestowed more than once upon the collection

for the Jewish-Christian church. No less evident is the hatred and hostility of the Jews in city after city, leading to violence and even danger to his life. His insistence upon equality with the twelve, and upon his credentials as an apostle, the evidences of the possession of supernatural powers, his great gift of accommodating himself to the needs and circumstances of his audience, as at Lystra and Athens, his dauntless courage and pertinacity no less than his deep and wide sympathy with all classes, the difficulties of maintaining at once his position as an orthodox Jew of the strictest type with his championship of the freedom of the Catholic church, his intuitive genius in seizing upon great points of vantage, his pride in his Roman citizenship, and his power of winning the regard of governor, jailer, and officer, all stand out in the narrative of S. Luke. On the doctrinal side we find a like correspondence. The belief in the Unity in Trinity and Trinity in Unity and the mystery of the Incarnation alike in the Acts as in the Epistles are implicitly accepted rather than explicitly stated—not so much heard, as it has been well said, as overheard. Every article of the Apostles' Creed with the one exception of the miraculous conception and the Virgin birth—so fully recorded in the Gospel—could be gathered from the Acts. The same is true of the Epistles. The Fatherhood of God, the perfect Divinity and perfect humanity of the Son, the indwelling power of the Holy Spirit, the catholicity of the church, the communion or brotherhood of the saints, the remission of sins and the life everlasting, these cardinal doctrines of Christianity appear again and again in the Acts, and are developed by S. Paul in his Epistles. Above all the supreme truth of the resurrection and of the power of the risen life in the coming of the Holy Ghost overshadows all and explains at once the rise and growth of the Christian church and the secret of its power: at the same time, the Pauline doctrines of justification by faith (xiii. 38, 39), and of salvation in Christ do not pass unnoticed in the Acts[1].

[1] For the witness to the resurrection see esp. i. 22, ii. 32, iii. 15, iv. 33, xvii. 18, xxiii. 6.

For the gift of the Holy Spirit: (*a*) the Pentecostal outpouring, i. 2,

But in spite of this agreement no one can fail to see that the portrait of S. Paul drawn by S. Luke is only an adumbration when compared with 'the express image' of his own personality drawn by himself in the Epistles. The S. Paul of the Acts is a great man, the S. Paul of the Epistles is incomparably greater. In the Acts we miss somewhat of the glow of passion, the force of imagination, the quick lightning strokes of a master-mind, the amazing power of dialectical skill in the grasp of points and details, the parry and thrust of a keen intellect, the emotional nature now plunged into depths of depression coupled with great physical exhaustion, now exalted to heights of exultation, the fierce invective against the foes of the freedom of the Gentile Christians, the keen subtlety in argument and marvellous rapidity of quick decision, the detailed exposition of doctrine with an unequalled force and fervour, the intense devotion to the Master, which pourtrays the man who said of himself, 'I can do nothing, I can do all things in Christ who strengtheneth me.' Just because S. Paul reveals himself so vividly and intensely in his letters it is so hard to find words to express all that he was and all that his life and work meant to his converts and companions and to the church throughout the ages. The S. Paul of the Acts can easily be known and appreciated, and his life, character and teaching described: the S. Paul of the Epistles can at best be understood, *sed satis erit intellegi.*

The Roman Empire.

The Roman Empire was the product of the genius of an imperial race. It was of slow growth, and to this it owed very largely its stability. Slowly but surely Rome extended her power to the confines of Italy by war and conquests, and bound the various territories to herself by an iron-network of roads

5, 8, 16, ii. 1, 15 ff., 33, 38. (*b*) In the early Palestinian church, iv. 8, 31 ff., 36, v. 3 f., 9, 32, vi. 3–10, vii. 51, 55, viii. 15–20, 29, 39, ix. 17, 31, x. 19, 44–47, xi. 27, xv. 28. (*c*) The founding of the Gentile churches, xiii. 1 ff., 52, xv. 8, xvi. 6 f., xix. 1–6, xx. 23, 28, xxi. 4, 10 f. (Swete, *The Holy Spirit in the New Testament*, pp. 63–109).

and colonies, and the various communities by an equally elaborate system of privileges, coupled with a policy of devolution in local affairs. When the Roman armies crossed the Straits of Messina Rome was committed to an imperial policy which ended in the extension of her power to all the countries on the Mediterranean littoral and to the establishment of the *pax Romana* over the whole civilized world. Conquered lands became provinces, the territory of which was technically the property of Rome but leased to its former owners in return for the payment of taxes. The same principles of unity without uniformity were applied, but there were two fatal weaknesses so long as the government of the Republic continued; the provincial governors were under practically no control, especially in finance, and neither an aristocracy nor a municipal corporation are able to rule a great empire. The concentration of power in the hands of one man was rendered inevitable by circumstances, and Julius Caesar founded the Empire properly so called, and Augustus organized it. The Principate was a curious fiction but well adapted to the circumstances and the necessities of the time. It satisfied republican sentiment and secured unity and stability. The dynasty or joint rule of the *princeps* and the senate was in reality a military autocracy under constitutional republican disguises. The *princeps* was endowed with a *maius imperium* which practically made him supreme: but the institutions of the republican regime were maintained intact. Gradually and inevitably the Empire became an absolute monarchy, but in the first century the Augustan system was preserved. The Romans alone of people of the ancient world possessed the true gifts of an imperial race, which found expression in a consistent policy based upon sound principles. They were these: (1) The centralization of all authority that was really vital to the life of the whole Empire in the capital, rendered easily accessible by a great system of roads and trade-routes. (2) The government of outlying provinces if not in the interests of the governed, at least with an understanding of local feelings and conditions and a good system of devolution in local affairs, and a spirit of wise

compromise and intelligent toleration especially in matters affecting religion. (3) A legal system which demanded unqualified respect, secured confidence, and guaranteed law and order and the certain administration of justice, with an appeal under certain conditions to the supreme authority of the *princeps*. (4) A uniform military system which gave protection and ensured the suppression of rebellion and disorder, inspiring at once security and fear, and wisely employing auxiliary troops. At the same time we miss the silken cord of a lofty common ideal of liberty, stronger than bands of iron in welding together the component parts of an empire. The Greeks understood the ties of sentiment but lacked practical capacity. The Romans were intensely practical and great organizers but paid little heed to sentiment. The British Empire, loosely yet so strongly bound together, has been built up upon the sound foundations of high ideals and practical ability.

The establishment of the Principate improved considerably the administration of the provinces, as governors were no longer free from imperial control, but in order to satisfy the old republican sentiment of the Roman people, and especially of the aristocracy, the provinces were divided between the *princeps* and the senate. The more peaceful provinces, and incidentally the richer, were assigned to the senate and governed by consular or praetorian proconsuls, the outlying provinces which required the presence of the legions were directly under the control of the *princeps* and governed by consular or praetorian *legati*, *praefecti* or *procuratores*, in accordance with the particular condition of each province. In addition, client kings (*reguli*) were permitted to govern their own kingdoms, so long as their foreign and military policy were controlled by the *princeps*, and they served the interests of the Roman Empire as well as their own. This system in its strength and in its weakness is reflected in the Acts, and S. Luke shews a remarkable knowledge of details, while it is not too much to say that S. Paul formed the grand conception of utilizing the Roman imperial system for the extension of the Gospel.

The Provinces mentioned in the Acts are classified as follows:

Senatorial.

(1)	Governed by consular proconsuls.	Asia.
(2)	Governed by praetorian proconsuls.	Macedonia.
		Achaia.
		Bithynia and Pontus.
		Cyprus.
		Crete and Cyrene.

Imperial.

(1)	Governed by consular *legati Augusti pro praetore.*	
		Syria.
	praetorian *legati Augusti pro praetore.*	
		Galatia.
		Pamphylia and Lycia.
(2)	Governed by a *procurator.*	Judaea.
	a *praefectus.*	Egypt.

Asia and Bithynia. These two provinces had been bequeathed to the Romans, the former by Attalus III, B.C. 133, the latter by Nicomedes, B.C. 74. Bithynia had been extended to include Pontus after the Mithradatic wars and also Byzantium. Asia, the blue ribbon of senatorial ambition, extended from the Propontis to the borders of Lycia, and comprised Mysia, Lydia, Caria and a portion of Phrygia. In a large measure local self-government was permitted, and at Pergamum deputies met annually under the presidency of an Asiarch and conducted a festival in honour of the cult of Rome and Augustus —the deified emperor. The rich province contained 500 cities, amongst which were the seven cities of the seven churches, Ephesus, Sardis, Smyrna, Pergamum, Philadelphia, Laodicea and Thyatira. Of these Ephesus, the seat of the proconsul, from which the great high road started to the east, was the most important, and in commerce had outstripped its old rival Miletus. Alexandria (Troas) was a Roman colony with a garrison and a settlement of veterans; of the adjoining islands which were included in the province Rhodes enjoyed the privilege of a *civitas libera et foederata.*

Pamphylia, Lycia and Galatia. On the death of Amyntas,

king of Galatia, in 25 B.C., the provinces of Pamphylia and Galatia were created and governed by praetorian *legati*. Pamphylia comprised the mountainous district south of Pisidia, extending to the coast, with an important port at Attalia. Perga was the chief inland town. In 43 A.D. the free confederate cities of Lycia, of which Myra and Patara are mentioned in the Acts, were added to Pamphylia. The newly constituted province of Galatia, included (*a*) Galatia proper, which was peopled by Celtic tribes—an offshoot of a far distant migration—the Tolistobogii, the Tectosages and the Trocmi, with cities at Ancyra, Pessinus and Tavium; (*b*) northern districts, part of Paphlagonia and Pontus, and (*c*) southern districts, a portion of Phrygia, with the city of Antioch, Pisidia and Lycaonia with the towns of Iconium, Lystra (a colony) and Derbe. The great eastern highway passed through these cities and continued eastward along the northern slopes of the Taurus range through the Cilician gates to Tarsus, and finally to Antioch the capital of Syria.

Cilicia. The country included the rugged mountain district Cilicia Trachis and the level coast plain Cilicia Pedias, in which was situated the great free city of Tarsus. Cilicia Pedias had been Roman territory from 103 B.C., and Cicero was once its governor: in this period it was annexed to the province of Syria, with which it is geographically connected, while Cilicia Trachis from A.D. 37 to A.D. 74 formed part of the dominions of the client king Antiochus of Commagene.

Syria. The province of Syria was formed out of part of the dominions of the Seleucid kings, whose capital was at Antioch, with its port at Seleucia. It was the most important province in the east, and governed by a proconsular *legatus*, with four legions under his command. The territory varied in extent from time to time. The Euphrates was the eastern boundary, and the Romans had not only to protect the frontier against the Parthians but to keep in check the turbulent hill-tribes and bandits which have always infested the Lebanons. To it were attached the coast-line of Phoenicia, with the ports of Tyre, Sidon and Ptolemais, and at a later date the kingdom of Commagene. Damascus in the south was subject to the client-

kings of Nabataea. The *legatus* of Syria exercised supervision over Judaea and the numerous surrounding districts.

Crete, Cyrene and Cyprus. Crete, after its conquest by Metellus, was united with Cyrenaica, and formed one province under a senatorial proconsul. Cyprus was transferred by Augustus in B.C. 22 to the senate; the proconsul Sergius Paulus is mentioned in Acts xiii. 7.

Egypt. This country was of immense importance to Rome as the chief source of the corn-supply, and was under the control of a *praefectus* of equestrian rank, who was immediately responsible to the *princeps*. The city of Alexandria was a great seat of learning, as well as a most important port. There was a large colony of Jews, remarkable for the liberality and depth of their learning, and at this time deeply influenced by the teaching of Philo. Apollos was a native of Alexandria, and fully trained in the Jewish school (xviii. 24).

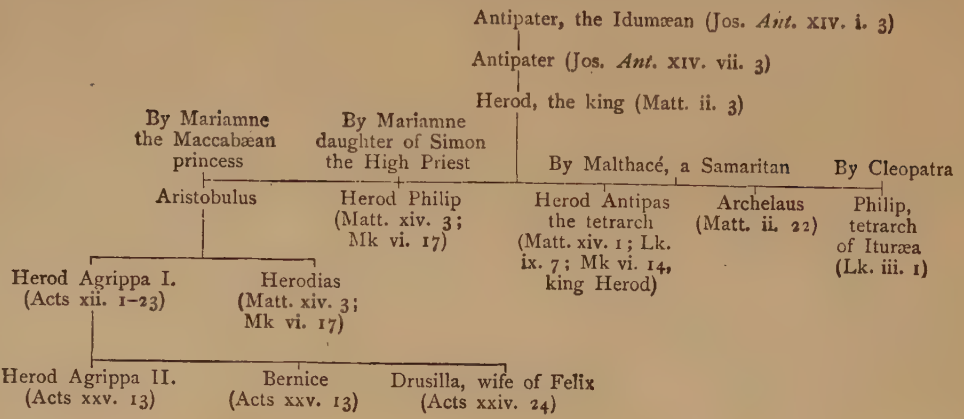
Macedonia and Achaia. These two European provinces were reconstituted by Augustus and assigned to the senate, as new imperial provinces were formed to the north. Macedonia was bounded by Moesia and Thrace on the N. and N.E., and extended southwards to the Malian gulf, thus including Thessaly. The old fourfold division was at the same time allowed to continue, and the towns had their own constitution and politarchs. Augustus founded new colonies to provide for his veteran soldiers, of which Philippi was one, but Thessalonica was the capital and seat of the proconsul. Achaia was a small province, and comprised Greece south of the Malian gulf, with its capital at the new colony of Corinth, founded by Julius Caesar. The Romans had a profound respect for all that was Hellenic, and privileges of freedom were granted not only to Athens, to which were attached Attica and many of the islands, but to other cities as well, including Sparta. Achaia had been taken from the senate by Tiberius in A.D. 15, but was restored by Claudius in A.D. 44. The proconsulship of Gallio may probably be assigned to A.D. 51 (*vide* note, p. xliv).

Judaea. In Judaea alone Rome was confronted with an acute religious problem, which made assimilation impossible

and government extremely difficult. Success attended her in almost every quarter of the Empire, but in Judaea the whole history of her policy was a dismal failure. The Roman government respected the religious faith and practices of the Jews, and did much to conciliate Jewish feeling, but neither the government of the Herodian dynasty nor of the Jewish *procurator* were a success. Only in Judaea did Rome adopt a half-hearted policy; five cohorts were stationed at Caesarea and one in the tower of Antonia at Jerusalem. This feeble military policy, intended to conciliate, was utterly unable to cope with either the turbulent outbreaks of the Jewish nationalists or the brigands who infested the country. The rigid divorce of the secular administration of justice from religious matters, together with a large permanent garrison, might possibly have secured the peace, but not even the terrible Jewish wars of A.D. 66–69 and the destruction of Jerusalem repressed Jewish fanaticism. To the Jew his national freedom and the aspirations of his race were so closely bound up with his religion that an alien government practically proved impossible. During the period A.D. 30–62 the throne of the Caesars was occupied by the gloomy Tiberius, the madman Caligula, who was intending to set up his statue in Jerusalem at the time of his assassination, the pedant Claudius, who expelled the Jews from Rome but treated them well in their own country, and Nero, who had not yet abandoned himself to the horrors and excesses which marked the later years of his principate.

The Jews had suffered so severely under the government of the Herods that they petitioned Augustus to abolish the Kingdom. In A.D. 6 the territory of Judaea proper, which had been under the rule of Archelaus since the death of Herod the Great, was placed under an imperial *procurator*, with the seat of government at Caesarea Stratonis. In military matters he was subject to the *legatus* of Syria. In Jerusalem the authority of the high priest and of the Sanhedrin was maintained, and they had supreme jurisdiction in all religious matters, but could not inflict capital punishment. But the Jews were not pacified;

Members of the Family of Herod connected with New Testament History.


Antipater, the Idumæan (Jos. *Ant.* xiv. i. 3)
Antipater (Jos. *Ant.* xiv. vii. 3)
Herod, the king (Matt. ii. 3)
By Mariamne the Maccabæan princess
By Mariamne daughter of Simon the High Priest
By Malthacé, a Samaritan
By Cleopatra
Aristobulus
Herod Philip (Matt. xiv. 3; Mk vi. 17)
Herod Antipas the tetrarch (Matt. xiv. 1; Lk. ix. 7; Mk vi. 14, king Herod)
Archelaus (Matt. ii. 22)
Philip, tetrarch of Ituræa (Lk. iii. 1)
Herod Agrippa I. (Acts xii. 1–23)
Herodias (Matt. xiv. 3; Mk vi. 17)
Herod Agrippa II. (Acts xxv. 13)
Bernice (Acts xxv. 13)
Drusilla, wife of Felix (Acts xxiv. 24)

to them the payment of the hated tax was a violation of their religious faith. The Sadducees, the aristocratic priestly party, were reconciled to the Roman government, but the nationalist party of the Pharisees and the Zealots never willingly submitted. Outbreaks were frequent, and the repression of the Roman *procurator* ineffective. The rest of the domain of Herod the Great continued to be governed by his sons—Galilee and Peraea by Antipas, Trachonitis by Philip. In A.D. 37 Agrippa I, grandson of Herod the Great, who had been brought up at Rome, was placed over the tetrarchy of Trachonitis, with the title of king, and in A.D. 39, when Antipas was banished, Galilee and Peraea were added. On the accession of Claudius, A.D. 41, Judaea and Samaria and Abilene passed under his sway, and thus he ruled over the whole kingdom of Herod the Great. He was extremely friendly to the Jews, and not only respected their religious customs but offered sacrifices daily himself. His strong Jewish sympathies account for the execution of James (Acts xii.). He died in A.D. 44, and his son Agrippa II, who was only 17 at the time, although in A.D. 48 he had succeeded his uncle in the principality of Chalcis, did not inherit any of his father's possessions until A.D. 53, when he received the tetrarchies of Trachonitis and Abilene. Palestine once more, from 44 to 53, passed under the rule of a *procurator*, and from 53 onwards the authority of the *procurator* extended over Judaea, Galilee and Samaria, and Peraea. Agrippa remained faithful to Rome, and received further favours from Nero, and lived until A.D. 100.

Religion, Philosophy and Morality.

However briefly, an attempt must be made to pourtray the condition of religious life and thought, morality and philosophy in the civilized world. It would be a mistake to suppose that the old pagan religions of Greece and Rome had entirely lost their hold upon the masses of the people. The festivals and the old rites and ceremonies were maintained, though their religious significance perhaps was little felt or understood. The most distinctive new feature in Roman religion was the worship of

the Emperor, which arose out of the old Roman belief in the *genius* of man. In the provinces the Emperors were worshipped even in their lifetime; at Rome they were—though not all—deified by decree after death. Augustus made it a cardinal point of policy to seek to revive the religion of the past, but beyond the building of magnificent temples and the provision of fine festivals, it cannot be said that he succeeded. But amongst thinking men philosophy had long ago undermined the religious faith of ancient Greece, and Hellenism had conquered Rome and set the standard of thought and culture throughout the Roman world. Amongst educated men the old idolatry was dead. At the same time Rome admitted oriental mysticism and eastern religions within her borders. So long as religious cults were of a non-political character, and did not interfere with the preservation of Roman law and order, all were welcome in the Roman Pantheon, and Isis and Osiris, Tammuz and the Great Mother were admitted to the company of Mars and Jupiter Capitolinus. In their train came witchcraft and sorcery, necromancy, divination and astrology, and rites which consecrated vice. All this tended to strike at the very root of the old traditional morality and simplicity which had made Rome great. Religion and morality are indissolubly linked together. A decline in religion is inevitably followed by a corresponding decline in morality, which finally has a disastrous effect upon the physical condition of the people, and ends in their ruin. The Epistles of S. Paul, scattered hints in the Acts, no less than the pages of Tacitus, Juvenal, Suetonius, and many others, testify to the low standard of morals in the Graeco-Roman civilization of the first century. Thoughtful men found some escape in philosophy. The old philosophy of Plato and Aristotle aroused no longer more than an academic interest. Hellenic culture was shallow and skin-deep, and more a pose than a reality, but the doctrines of Zeno and Epicurus formed an honourable exception. Stoicism and Epicureanism, like every philosophical system of the time, covered the whole field of physics, ethics and metaphysics, but their practical teaching upon life had a profound effect upon

the Roman mind. Epicurus taught that happiness and freedom from pain was the *summum bonum* of human attainment, Zeno, virtue or a life in accordance with nature (*τῇ φύσει ὁμολογουμένως ζῆν*). Epicureanism soon deteriorated into the pursuit of pleasure, but Stoicism was exalted to the dignity of a creed, and many of its adherents met a martyr's death. The Stoic, like the Christian, knew that the tyrant's sword could not conquer his soul.

Stoicism had much in common with Christianity in the union of faith and practice, in high ideals of morality, in the lofty conception of the universal citizenship of the world, but it was cold and austere and individualistic, self-centred, and at the same time hopeless in its universal pantheism. 'The Stoic made solitude in the heart, and called it peace.' There was little place for family love and the warm sense of brotherhood and of the love of a personal God, who was Father of all. The Stoic ideal of self-sufficiency (*αὐτάρκεια*) stood poles apart from the Christian doctrine, 'our sufficiency (*ἱκανότης*) is of God,' 2 Cor. iii. 5. The Stoic saw in suicide the highest example of calm and confident moral courage ; in the eyes of the Christian, with his knowledge of the sanctity of human life and of immortality, it has ever been the lowest depth of moral cowardice. Arria, as she hands the dagger to Paetus, 'See Paetus it does not hurt,' excites the profoundest admiration but chills the blood ; the poor cripple Blandina, tossed by the maddened bulls in the arena, stirs the deepest feelings of love and courage. The blood of the Stoic martyr was dried up, but the blood of the Christian martyr was the seed of the church.

In sharp contrast with the religion, morality and philosophy of Graeco-Roman civilization stood the faith and life of the Jews. They had a truer conception of God than any other race, and a higher sense of duty within the limits prescribed by their religion. Christianity and Judaism, it is true, proved to be irreconcilable, but it must be remembered that, 'amongst the Jews, there was probably less of professed atheism, indifference, levity, than there has been in any other society, ancient or modern.' But while Christianity gradually won the

love and affection of men, the Jews, with the exclusive pride of religious privilege of a people separated from the rest of the world, hated all other races, *adversus omnes alios hostile odium*, Tac. *Hist.* IV. 5; and this hatred was cordially reciprocated. However, outside Palestine, the Jews of the Dispersion, numerous and wealthy then as now, had broken down to some extent the rigid barriers. They came in contact with Hellenism, and spoke and read the Greek language; they learnt more of the life of the world, and with a wider and broader outlook became more liberal in their ideas, and the Alexandrian school studied the literature and philosophy of Greece. But the influence was not only on one side. The Jewish synagogues, scattered far and wide over the civilized world, became centres of religious life not only for Jews. In spite of racial hatred, the ethical monotheism of Judaism attracted many of Gentile race—Greeks and Romans as well as others. Some became full proselytes, others were attached in varying degrees of compliance with Jewish faith and customs, whom we meet in the Acts as devout men or 'God-fearers' (σεβόμενοι). It was amongst these 'Hellenist-Jews' and God-fearers that Christianity made such rapid strides, and they served as the mediators between the church and the world. In a world thus strangely ordered, in which prevailed the ancient pagan religion side by side with Stoicism, a shallow but widespread Hellenism with a common culture and a common language, a rigid Judaism, softened outside Palestine by the liberalism of Alexandria, the oriental mystery-religions, with their sacramental rites and other doctrines of a Redeemer-God, death and immortality—none of them wholly good or wholly evil, but all alike incapable of giving life and unity to a civilization in which morality was on the decline—the Gospel was born, with a new power and an univeral message of life and love to Greek and Roman, Jew and proselyte, barbarian, Scythian, bond and free. The vicarious sacrifice of the Son of God differentiated Christianity from all other religions; such a conception was to the Jews an offence and to the Greeks folly, but to those who accepted the faith a new life and a new power (1 Cor. i. 23, 24).

In its attitude to social life the Christian faith admitted no distinction of persons, and taught that the love of the Father and the redemption of man through Jesus Christ were open to all, to poor and oppressed as well as to rich, to slaves as well as free, to sinners as well as to the righteous. It won its way, especially amongst women, whom it placed upon a spiritual equality with men. It gave dignity to toil and labour. It offered a new ideal of religion in attachment to the Person of Christ, with the sure and certain hope of immortality. It proclaimed its truth and power by the transformation of life and character, by purity and love in an universal brotherhood of common service, and by the noble examples of its martyrs. At first not 'many noble' were called, and Christianity pursued its way from city to city, and was regarded by the Roman government with good-natured toleration, and even accorded protection against the attacks of the Jews. Politically, it was at first harmless, but its growth brought it into conflict with the Roman authority. The first persecution under Nero may have been only an instance of the cruel caprice of a tyrant, and due possibly to the suggestion of the Jews, but as time passed it became clear that Christianity was not asking for a niche in the Roman Pantheon, but for its destruction. The Roman government looked with indifference upon neglect of the old gods and goddesses, but the refusal to worship the *genius* of the Emperor was treason to the state, and the Christians had to choose between Caesar and Christ. The issue was joined, and the long struggle began which ended in the proclamation of the Christian faith throughout the Empire by Constantine. The picture of the Roman power pourtrayed in the Acts before the storm broke, may well be compared with the picture of great Babylon, the mother of all abominations, in the Revelation (xvii.). Only 40 years had elapsed in the interval. What the Roman authorities themselves thought of Christianity is expressed by Tacitus in the well-known passage of *The Annals* (xv. 44):

'Hence to suppress the rumour (i.e. of having caused the conflagration in Rome), Nero falsely charged with the crime and punished with the most exquisite tortures, the persons commonly

called Christians, who were hated for their enormities. Christus, the founder of that name, was put to death by the procurator Pontius Pilate during the principate of Tiberius; but the pernicious superstition, suppressed for a time, broke out afresh, not only in Judaea, where the evil originated, but even in Rome, the common sink of all the evil of the world, where everything shameful and horrible flourishes. Accordingly, first those were seized who confessed that they were Christians; afterwards, on their information, a vast multitude were convicted, not so much on the charge of setting fire to the city as of hatred of the human race.'

The Church.

The infant church (ἐκκλησία) of Jerusalem was the society or congregation of the followers of Jesus Christ bound together in a common brotherhood with a common life, united 'in the apostles' teaching and in the fellowship, in the breaking of bread and the prayers.' Other Christian communities were founded in city after city, and even smaller communities in houses to which the title 'church' was given. Orders arose and methods of government and organization were inaugurated gradually as necessity occasioned. S. Paul writing from Rome after many churches had been founded, enumerates the various orders of ministers, apostles, prophets, evangelists, pastors and teachers, and in the First Epistle to the Corinthians (xii. 4–11) he gives a list of the spiritual gifts (χαρίσματα) which were possessed by Christians in varying degrees. Spiritual gifts were not confined to officers of the church, and at the first there were no officers outside the apostolic body. The narrative of the Acts opens with the cooption of Matthias to fill the place of Judas in the twelve who exercised full and equal authority, though S. Peter in the Acts as in the Gospels is recognised as their chief (ii. 14, 37). The credentials of an apostle were that he should have been a witness to the resurrection, his privileges included the right of maintenance and the right to be accompanied by a wife: his special gift was the laying on of hands (viii. 18, xix. 6), his special duties prayer, preaching, the breaking of bread and the government of the church. The term however

is used in the N.T. of others than the twelve and is applied to Barnabas and Timothy, and in the Clementine writings and in the Didache it is used of an accredited messenger. The gifts of prophecy, evangelizing, shepherding and teaching did not mark any definite orders in the church. S. Paul for instance possessed them all. The prophets were inspired interpreters of the will of God and find their counterpart in the prophets of the Old Testament who were inspired preachers in their own age, and these gifts were not confined to the prediction of the future. Agabus and the four virgin daughters of Philip are spoken of in the Acts as possessing the power of prophesying, which was regarded as the first and greatest of the spiritual gifts. From S. Paul's description in the First Epistle to the Corinthians we gather that it was open to any one, men and women alike, though he discouraged the latter, to prophesy or speak with a tongue as the spirit moved them. The evangelist was essentially a missionary of the good tidings, and the title is given to Philip (xxi. 8) and the story of the eunuch shews its application. The necessity of teaching soon became evident in the churches, and the teachers played the same part in the Christian communities as the Rabbis played in the synagogue.

Instruction in the life and teaching of our Lord and in the meanings of baptism and of the eucharist was of the first importance (cf. Acts xix. 1–7 ; 1 Cor. xi.), and S. Paul in his last testament charges Timothy that it should be entrusted to the presbytery and carefully preserved, 2 Tim. ii. 12.

In the government and discipline of the church outside the apostolic body only two orders can be traced in the N.T. In Acts xi. 30 the presbyters or elders of the church are a definite body of men entrusted with the supervision of the church at Jerusalem. The order was formed on the analogy of the elders of the Jewish synagogue who were responsible for the maintenance of services and of discipline and were chosen from men of ripe age and experience. They received their commission by the laying on of hands of the apostles. The bishop (ἐπίσκοπος), as the name implies, was an overseer of the church : the title cannot be distinguished with certainty in the N.T. from that of presbyter, but it is safe to conjecture that he was the chairman of the

presbytery, *primus inter pares* amongst his colleagues. The growth of the church necessitated the union of the churches in various cities and in outlying towns and districts, and the diocese with a supreme head or bishop was a natural outcome of circumstances, and in the sub-apostolic age had become established upon a regular system of organization. In the Acts there are traces of other ministers who performed various functions. Thus John Mark was attached to Barnabas and to S. Paul as minister (ὑπηρέτης). These functions are not clearly defined, but it is extremely likely, as ὑπηρέτης is the Greek for the Hebrew *chazzan*, the attendant at the synagogue, that they performed similar duties. Dr Wright makes out a strong case for the ministers being instructors of children; oral instruction of children was of first importance in the church, and catechetical schools must have been established at an early date (Lk. i. 4). In the Acts the title 'deacon' does not occur. But in the Pastoral Epistles it is equally certain that the diaconate had been established, and the primary function of the deacon was to minister to the bishop or presbyter, 1 Tim. iii. 8–13. Women too were appointed to a similar office, Rom. xvi. 1. The seven in the church of Jerusalem were selected for the 'service of tables' and to attend to the care of the widows. Lastly the women played a great part in the life and ministry of the church, and S. Luke in the Acts as in the Gospel shews his sympathy with their work. Mary the mother of Jesus occupied a highly honoured position in the church and consecrated the service of women in the church. The widows were in a forlorn position, but in the church in return for their maintenance we find them given to prayer and good works. Dorcas has set the standard of charitable work amongst women for all time (Acts ix. 36). Lydia was a veritable mother of the church at Philippi. The four virgin daughters of Philip were prophetesses. If we do not find very exact terminology in the Acts there is no need for surprise, as organization grew with the church. Distinction is often drawn between the 'local' or 'institutional' ministry represented in the Acts by the elders or bishops and the seven and later by the deacons as well, and the charismatic or

evangelistic ministry to which the apostles, prophets, teachers and evangelists belonged, but it is doubtful if this distinction can be rigidly insisted on. The Jewish Christian church naturally adopted Jewish uses, but it is evident that in the Gentile churches the sacramental aspect of the worship of Christ must have predominated with its sacred rites of baptism and the eucharist, and sacred rites naturally led to ministers being set apart for their administration (vid. Knapp, *Acts*, pp. 35–41).

Chronology.

An exact and certain chronology of the events in the New Testament, and more particularly in the Acts, is with the present knowledge at our disposal impossible to determine: only approximate probability amounting to practical certainty in some cases is attainable. The basis on which the problem is to be solved is threefold. (1) References in the Acts and Epistles to events in secular history, though no date is given in any single case. (2) The testing of the dates of these events by the chronological data of secular historians—Tacitus, Suetonius and Josephus, to which should be added the Eusebian chronicle. These writers however do not provide absolutely certain conclusions, as they do not always agree and are none of them rigidly particular or consistent in chronology. The *Annals* of Tacitus was published in A.D. 115, and covers the history of Rome from the death of Augustus A.D. 14 to the death of Nero 68, but the books covering the years 37–47 have been lost. Suetonius, who makes no pretence to write history in chronological order, published the *Lives of the Caesars* in A.D. 120. Josephus the Jewish historian was born in A.D. 37–38 and spent his life in Palestine until 63–64 when he was shipwrecked in the Adriatic on his way to Rome. In the Jewish war he took part in the heroic defence of Jotapata but after he was captured espoused the Roman cause. The *Jewish War* was completed before A.D. 79 and the *Antiquities of the Jews* in A.D. 93-94. Thus Josephus, although his writings are coloured by his Roman sympathies, had more personal knowledge of the events he describes than either Tacitus or

Suetonius. The Eusebian Chronicle belongs to the fourth century. (3) In the second part of Acts S. Luke gives a number of details of definite notes of time to which may be added a few further details from the Epistles.

If the dates of the secular events can be established from the writings of secular historians, and then brought into line with the notes of time mentioned by S. Luke and S. Paul a more or less certain chronological scheme can be constructed, but it must be remembered that it is conjectural and that no definite agreement has been attained. The system adopted is that of Mr C. H. Turner (*Hastings' Dict.*, Article 'New Testament Chronology'), and for the reasons given for arriving at the conclusions the article itself must be consulted. Lightfoot's essay in 'Biblical Essays' and Rackham's introduction should also be consulted. It will be convenient to give an analysis (1) of the secular events with the dates given by Mr Turner attached, (2) the chief notes of time and place in S. Paul's journeys recorded by S. Luke, (3) a chronological table based upon the harmony of the results thus given.

I.

(*a*) The reign of Aretas of Damascus (2 Cor. xi. 32, cf. Acts ix. 25), not before A.D. 34, probably not before A.D. 37.

(*b*) The reign and death of Herod Agrippa I (Acts xii. 1–23), died A.D. 44.

(*c*) The famine under Claudius (Acts xi. 28–30, xii. 25), not before A.D. 46.

(*d*) The proconsulship of Sergius Paulus in Cyprus (Acts xiii. 7), not in the years 51 or 52 A.D.

(*e*) The expulsion of the Jews from Rome (Acts xviii. 2), perhaps in 49 or 50 A.D.

(*f*) The proconsulship of Gallio in Achaia (Acts xviii. 12), probably not before 49 or 50 A.D.

(*g*) The reign of Herod Agrippa II, and marriage of Drusilla to Felix (Acts xxiv. 24, xxv. 13, xxvi. 30). The marriage did not take place before A.D. 54.

(*h*) The procuratorships of Felix and Festus (Acts xxiii. 24, xxiv. 10–27). Felix appointed in 52, recalled in one of the years 57–59.

(*i*) The days of unleavened bread (Acts xx. 6, 7), probably 57; thus excluding 57 as the date of Felix's recall. If S. Paul was executed in 64–65, the number of events in the interval require at least six years between the trial before Festus and his death. Therefore the conclusion is very probable that Felix was recalled in 58. This is the crucial date in the Acts, and if it could be fixed with absolute certainty, as the notes of time given by S. Luke can be directly connected with it, the difficulty of the chronology of S. Paul's life would be to a large extent solved.

II. Notes of Time.

(*a*) A whole year at Antioch with Barnabas. Acts xi. 26. About the same time the visit of S. Paul and Barnabas with the alms of the Antiochene church and the death of James at the time of the Passover. Acts xii. 1–3.

(*b*) A year and a half spent at Corinth (2nd journey). Acts xviii. 11.

(*c*) Three months preaching at Ephesus and two years sojourn (3rd journey). Acts xix. 8–10; three years, xx. 31.

(*d*) Three months in Greece (Corinth) (3rd journey). Acts xx. 3.

(*e*) Passover at Philippi (3rd journey). Acts xx. 6. Five days voyage to Troas, seven days' sojourn. Acts xx. 6. Full details of time (Assos to Miletus), *vv.* 14, 15. Day of Pentecost, xx. 6.

(*f*) Seven days at Tyre (3rd journey). Acts xxi. 3: one day at Ptolemais, xxi. 7: many days at Caesarea, xxi. 10.

(*g*) At Jerusalem: seven days for the completion of the vow, xxi. 27.

Paul released the next day after his arrest. xxii. 30.

Vision of S. Paul, night following his trial before the Sanhedrin, xxiii. 11. Conspiracy to seize S. Paul on the morrow, xxiii. 15.

(*h*) *Caesarea*: journey to Caesarea, a night and a day, xxiii. 31, 32.

Arrival of Ananias after five days, xxiv. 1. The whole time between S. Paul's going up to Jerusalem and his appearance before Felix, twelve days, xxiv. 11.

Festus succeeds Felix after two years, during which S. Paul was kept bound at Caesarea, xxiv. 27.

Festus proceeds to Jerusalem three days after his arrival at Caesarea (xxv. 1), spent ten days there and returned to Caesarea, and S. Paul's trial took place on the next day, xxv. 6.

(*i*) Voyage to Rome. The Fast (Great Day of Atonement) at Fair Havens, xxvii. 9.

Fourteen days in Adria between Crete and Malta, xxvii. 27, 33.

At Malta three days with Publius, xxviii. 7; three months on the island, *v.* 11.

Three days at Syracuse, *v.* 12; one day between Rhegium and Puteoli, seven days at Puteoli, *vv.* 13, 14.

(*j*) Rome. Three days after arrival at Rome S. Paul addressed the Jews, *v.* 17.

Two whole years at Rome, *v.* 30.

To these notes should be added four notes of S. Paul. He mentions (1) an interval of three years between his conversion and his first visit to Jerusalem, which includes sojourn in Arabia and return to Damascus. His stay in Jerusalem only lasted fifteen days (Gal. i. 18). (2) A visit to Jerusalem with Barnabas and Titus 'by revelation' fourteen years later. N.B. It is impossible to decide with certainty whether the fourteen years include the three years previously mentioned, or should be added to them. (3) The vision 'above fourteen years ago,' 2 Cor. xii. 2. (4) Aretas in possession of Damascus at the time of S. Paul's escape: 2 Cor. xi. 32.

N.B. In the earlier chapters of the Acts definite notes of time are very rare, and with the exception of the reference to the death of Agrippa I, give no assistance to chronology.

III. CHRONOLOGICAL

Secular History.

Tiberius, Emperor, succeeded A.D. 14.
Pontius Pilatus, *Procurator*, appointed A.D. 26.

37. Accession of Caligula, Emperor.
Marcellus, *Procurator*.
39. Herod Agrippa I succeeds Herod Antipas deposed.

41. Accession of Claudius, Emperor.
Herod Agrippa I given the title of king.
44. Death of Herod.
Cuspius Fadus, *Procurator*.

46. Famine in Judaea.
Tiberius Alexander, *Procurator*.

49. Expulsion of Jews from Rome. Herod Agrippa II succeeds his uncle Herod in principality of Chalcis.

TABLE

The Church.

A.D. 29 (30). The Crucifixion.

Descent of the Holy Spirit at Pentecost.

Growth of the church. Hostility of the Sadducees. Friendship of the masses.

Martyrdom of S. Stephen. Hostility of the Pharisees.

Scattering of the church of Jerusalem.

35 (32). Conversion of Saul. Returns to Arabia.

Philip in Samaria.

S. Peter's visit to Samaria. Hellenists in Phoenicia and Cyprus. Foundation of church in Antioch.

38 (34). First visit of S. Paul to Jerusalem. Retires to Tarsus (Gal. i. 18).

Peter at Caesarea. Baptism of Cornelius.

Barnabas sent to Antioch. Fetches S. Paul from Tarsus. One year's work at Antioch. Prophets from Jerusalem visit Antioch.

44. Renewal of persecution by Herod to please the Jews. Execution of James.

Imprisonment of Peter. James the Lord's brother head of the church.

Peace after Herod's death.

46 (45). Second visit of S. Paul (with Barnabas) with alms of the Antiochene church.

47 (46). First missionary journey. *Itinerary:* Antioch, Cyprus (Salamis, Paphos), Perga, Antioch (Pisidia), Iconium, Lystra, Derbe; returns Lystra, Iconium, Antioch, Perga, Attalia, Antioch. S. Paul's steps are dogged by Jewish opponents.

Disputes about circumcision. Delegates sent to Jerusalem.

49 (50). Council at Jerusalem.

Second missionary journey. *Itinerary:* Antioch (through Syria and Cilicia by land), Derbe, Lystra, Phrygia, Galatia, Mysia, Troas, Samothrace, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Beroea, Athens.

CHRONOLOGICAL

50. Gallio. *Proconsul* of Achaia (*vid.* note below).

52. Antonius Felix, *Procurator.*

53. Herod Agrippa II receives tetrarchies of Trachonitis and Abilene.

54. Nero, Emperor. Marriage of Felix and Drusilla.
Outbreak of the Egyptians.
Nero rules well for five years under influence of Burrus and Seneca.

58. Porcius Festus, *Procurator.*

64. Great fire at Rome. Tac. *Ann.* XV. 45.

Note. Four fragments of an inscription, evidently a letter of the Emperor Claudius to the city of Delphi, have been discovered. In this letter the Emperor refers to Gallio—'Lucius Junius Gallio my friend and proconsul of Achaia.' The only certain reference to a date in the inscription is the number 26, indicating the 26th time that Claudius had been acclaimed Imperator. This would allow of the letter being sent sometime between the end of 51 and August 1, 52. Deissmann argues that Gallio thus had entered upon his proconsulship in the summer of 51, and that late in the same summer S. Paul left Corinth. (Deissmann, *S. Paul,* pp. 236–260.)

TABLE (*cont.*)

50 (51). Corinth, 1 *and* 2 *Thessalonians.*

52 (53). From Cenchreae, by sea to Ephesus, and thence to Caesarea, Jerusalem (4th visit), Antioch.

52 (53). Third missionary journey. *Itinerary*: Antioch by land to Ephesus, where Paul spends three years. Intercourse with Corinth. 1 *Cor.* written.

55 (56). Leaves Ephesus, Troas, Macedonia (*Galatians*? and 2 *Corinthians* written), Achaia (Corinth, *Romans* written). Returns, Philippi, Troas, Assos, Mitylene, Chios, Samos, Miletus, Cos, Rhodes, Patara, Tyre, Ptolemais.

56 (57). Caesarea. Fifth and last visit to Jerusalem.

56–58 (57–59). S. Paul in custody at Caesarea. Hostility of the Jewish authorities. Compliance of the Roman *Procurator.*

58 (59). Late summer. Voyage begun to Rome. Autumn, shipwreck. Winter at Malta.

59 (60). Spring, arrival at Rome.

59–62 (60–61). S. Paul in free custody at Rome. Close of the Acts. Epistles: *Philippians*, *Ephesians*, *Colossians*, *Philemon*; S. Mark's Gospel written at Rome; *S. Luke*, and the Acts, probably before S. Paul's release.

63–64 (62–65). Missionary journeys of S. Paul to the west and then to the east. Epistles, the Pastorals, 1 *Timothy and Titus* written during eastern journey; 2 *Timothy* during second imprisonment shortly before S. Paul's death.

64–65 (65). Martyrdom of S. Paul.

Note. The dates in brackets are those adopted by Sir W. M. Ramsay.

The Text.

Although textual criticism is outside the scope of this commentary and no *apparatus criticus* is provided, it is impossible to avoid reference to textual variations, and some account of the problem connected with the text of the Acts must be given in consequence of its great importance.

The A.V. of 1611 is based upon the Textus Receptus (T.R.) of the Greek Testament, 1550. This and other early editions of the Greek Testament were derived from a very few and late MSS. not of first-rate importance. Textual criticism has made very great strides, especially in the latter half of the nineteenth century, and at the present day five uncial MSS. are regarded as of supreme authority.

(1) ℵ. Codex Sinaiticus. Fourth century. Discovered by Tischendorf in the convent of S. Katharine on Mt Sinai in 1859. This codex contains the whole of the N.T. and is now at St Petersburg.

(2) A. Codex Alexandrinus. Fifth century. Its original home was Alexandria. It was presented by Cyril Lucar, Patriarch of Constantinople, who brought it from Alexandria, to Charles I in 1627, and is now in the British Museum. It contains the whole of the Old and New Testaments.

(3) B. Codex Vaticanus. Fourth century. Its origin is unknown but it has been in the Vatican library since its establishment in 1455. It originally contained the whole of the Greek Bible: in the N.T. the conclusion of the Epistle to the Hebrews, the Pastoral Epistles, and the Apocalypse are now lost.

(4) C. Codex Ephraemi (rescriptus). Fifth century. This MS. is a palimpsest, the original writing has been partially erased and the works of Ephraem the Syrian written over it. It originally contained the whole Bible, and although much is in a very mutilated condition it contains portions of every book of the N.T. It is preserved in the National Library at Paris.

(5) D. Codex Bezae. Sixth century. This MS. is bilingual, containing Latin and Greek versions arranged in paragraphs

in parallel columns. It originally contained the whole N.T., but in its present form only the Gospels and the Acts (with considerable mutilations) and a fragment (in Latin only) of 3 John survive. The conclusion of the Acts (xxii. 29 to the end) is lacking. It came into the possession of Theodore Beza from a monastery at Lyons, and was presented by him to the Cambridge University Library in 1581. It is remarkable for its numerous variations and interpolations which occur more particularly in the writings of S. Luke, especially in the concluding portion of the Gospel and in the Acts. Its influence can be seen in A.V. It was not however regarded with great respect until recently, and its real value has not yet been definitely estimated. References will be found in the notes to various readings, many of which seem to be original, and Dr Blass has strongly advanced the theory that Codex Bezae represents an original text and the other great MSS. another text which was also original. It has been called the Western text, but its close association with the Syriac as well as old Latin versions make this an unsatisfactory title.

The text of Westcott and Hort (WH) 1881, which is used in this volume, follows Codex B most closely. The R.V. 1881 represents the correction of the A.V. (T.R.) required by due consideration given to all the mass of ancient authorities, including the five codices mentioned above.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

PART I. THE CHURCH IN JERUSALEM.

i.—vi. 7.

Introduction. Epitome of the Gospel.

1 ΤΟΝ ΜΕΝ ΠΡΩΤΟΝ ΛΟΓΟΝ ἐποιησάμην περὶ
πάντων, ὦ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ
2 διδάσκειν ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις
3 διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη· οἷς καὶ
παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς
τεκμηρίοις, δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς The interval of forty days.
4 καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. καὶ συναλι-
ζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἰεροσολύμων μὴ χωρί-
ζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν
5 ἠκούσατέ μου· ὅτι Ἰωάνης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας
6 ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν
λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις
7 τὴν βασιλείαν τῷ Ἰσραήλ; εἶπεν πρὸς αὐτούς Οὐχ ὑμῶν Parting words of the Risen Lord.
ἐστὶν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ
8 ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ
ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἔν τε
Ἰερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ
9 ἕως ἐσχάτου τῆς γῆς. καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν The ascension.
ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
10 αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευο-
μένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοῖς ἐν

ἐσθήσεσι λευκαῖς, οἳ καὶ εἶπαν Ἄνδρες Γαλιλαῖοι, τί 11
ἑστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ
ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται
ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

Return to Jerusalem.

Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλου- 12
μένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ σαββάτου
ἔχον ὁδόν.

The gathering of the infant Church.

Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον ἀνέβη- 13
σαν οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάνης καὶ
Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολο-
μαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ
ζηλωτὴς καὶ Ἰούδας Ἰακώβου. οὗτοι πάντες ἦσαν 14
προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν
καὶ Μαριὰμ τῇ μητρὶ [τοῦ] Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς
αὐτοῦ.

The speech of Peter.

ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις ἀναστὰς Πέτρος 15
ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
αὐτὸ ὡς ἑκατὸν εἴκοσι) Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι 16
τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος
Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦ-
σιν Ἰησοῦν, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν 17
κλῆρον τῆς διακονίας ταύτης. – Οὗτος μὲν οὖν ἐκτήσατο 18
χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος
ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.
καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλήμ, 19
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν
Ἀκελδαμάχ, τοῦτ' ἔστιν Χωρίον Αἵματος. – Γέγραπται 20
γὰρ ἐν Βίβλῳ Ψαλμῶν

Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος
καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,

καί

Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
22 εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος
ἀπὸ τοῦ βαπτίσματος Ἰωάνου ἕως τῆς ἡμέρας ἧς ἀνελήμ-
φθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
23 γενέσθαι ἕνα τούτων. καὶ ἔστησαν δύο, Ἰωσὴφ τὸν
καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ
24 Ματθίαν. καὶ προσευξάμενοι εἶπαν Σὺ κύριε καρδιο- Prayer of the Church.
25 γνῶστα πάντων, ἀνάδειξον ὃν ἐξελέξω, ἐκ τούτων τῶν δύο
ἕνα, λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς,
ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.
26 καὶ ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Election of Matthias.
Ματθίαν, καὶ συνκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀπο-
στόλων.

1 Καὶ ἐν τῷ συνπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς The baptism of the Holy Ghost at Pentecost.
2 ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, καὶ ἐγένετο ἄφνω ἐκ τοῦ
οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρω-
3 σεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι, καὶ ὤφθησαν αὐ-
τοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν
4 ἐφ' ἕνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν πάντες πνεύματος
ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ Speaking with tongues.
5 πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. Ἦσαν
δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς
6 ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης δὲ τῆς
φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκου-
7 σεν εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν· ἐξί-
σταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ ἰδοὺ πάντες
8 οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούο-
μεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;
9 Πάρθοι καὶ Μῆδοι καὶ Ἐλαμεῖται, καὶ οἱ κατοικοῦντες τὴν
Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ
10 τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες

Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες, 11
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ
μεγαλεῖα τοῦ θεοῦ. ἐξίσταντο δὲ πάντες καὶ διηπόρουντο, 12
ἄλλος πρὸς ἄλλον λέγοντες Τί θέλει τοῦτο εἶναι; ἕτεροι 13
δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι
εἰσίν. Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα 14
Speech of Peter. ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς Ἄνδρες
Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες, τοῦτο
ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. οὐ 15
γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
ὥρα τρίτη τῆς ἡμέρας, ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ 16
τοῦ προφήτου Ἰωήλ

The gift of the Holy Ghost foretold by Joel.

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, 17
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες
ὑμῶν,
καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται,
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθή-
σονται·
καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας 18
μου
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-
ματός μου,
καὶ προφητεύσουσιν.
Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω 19
καὶ *σημεῖα* ἐπὶ τῆς γῆς *κάτω*,
αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·
ὁ ἥλιος μετασταφήσεται εἰς σκότος 20
καὶ ἡ σελήνη εἰς αἷμα
πρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ
ἐπιφανῆ.
Καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσηται τὸ ὄνομα 21
Κυρίου σωθήσεται.

22 Ἄνδρες Ἰσραηλεῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰη- Jesus the crucified has risen from the dead.
σοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ
εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν
23 δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε, τοῦτον
τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ
24 χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, ὃν ὁ θεὸς ἀνέ-
στησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν
25 δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ· Δαυεὶδ γὰρ λέγει
εἰς αὐτόν

Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, The resurrection of the Messiah of David's line foreshadowed in the Psalms.
ὅτι ἐκ δεξιῶν μού ἐστιν ἵνα μὴ σαλευθῶ.
26 διὰ τοῦτο ηὐφράνθη μου ἡ καρδία καὶ ἠγαλλιάσατο
ἡ γλῶσσά μου,
ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι·
27 ὅτι οὐκ ἐνκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην,
οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
σου.
29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς
περὶ τοῦ πατριάρχου Δαυείδ, ὅτι καὶ ἐτελεύτησεν καὶ
ἐτάφη καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
30 ταύτης· προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμο-
σεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι
31 ἐπὶ τὸν θρόνον αὐτοῦ, προιδὼν ἐλάλησεν περὶ τῆς ἀνα-
στάσεως τοῦ χριστοῦ ὅτι οὔτε ἐνκατελείφθη εἰς ᾅδην
32 οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. τοῦτον τὸν Ἰησοῦν Witness of the Apostles to the resurrection.
33 ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες. τῇ
δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τήν τε ἐπαγγελίαν τοῦ πνεύμα-
τος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ
34 ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. οὐ γὰρ Δαυεὶδ ἀνέβη The exaltation of the Messiah foretold.
εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν 35
ποδῶν σου.
ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον 36
αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν
The effect of Peter's speech. ὑμεῖς ἐσταυρώσατε. Ἀκούσαντες δὲ κατενύγησαν 37
τὴν καρδίαν, εἶπάν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς
ἀποστόλους Τί ποιήσωμεν, ἄνδρες ἀδελφοί; Πέτρος δὲ 38
Exhortation to repent and be baptized. πρὸς αὐτούς Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν
ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·
ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι 39
τοῖς εἰς μακρὰν ὅσους ἂν προσκαλέσηται Κύριος
ὁ θεὸς ἡμῶν. ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο, 40
καὶ παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ τῆς γενεᾶς τῆς
Three thousand added to the Church. σκολιᾶς ταύτης. Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ 41
ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ
ὡσεὶ τρισχίλιαι. ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ 42
τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου
καὶ ταῖς προσευχαῖς. Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος, 43
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.
First description of the common life and worship of the Church. πάντες δὲ οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ εἶχον ἅπαντα κοινά, 44
καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέρι- 45
ζον αὐτὰ πᾶσιν καθότι ἄν τις χρείαν εἶχεν· καθ' ἡμέραν 46
τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές
τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει
καὶ ἀφελότητι καρδίας, αἰνοῦντες τὸν θεὸν καὶ ἔχοντες 47
χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς
σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό. 1

Healing of the lame man at the Beautiful gate of the temple. Πέτρος δὲ καὶ Ἰωάνης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν
ὥραν τῆς προσευχῆς τὴν ἐνάτην, καί τις ἀνὴρ χωλὸς ἐκ 2

κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων
3 εἰς τὸ ἱερόν, ὃς ἰδὼν Πέτρον καὶ Ἰωάνην μέλλοντας εἰσιέ-
4 ναι εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν. ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάνῃ εἶπεν Βλέψον εἰς ἡμᾶς.
5 ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.
6 εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
7 τοῦ Ναζωραίου περιπάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ
8 βάσεις αὐτοῦ καὶ τὰ σφυδρά, καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν
9 καὶ ἁλλόμενος καὶ αἰνῶν τὸν θεόν. καὶ εἶδεν πᾶς ὁ λαὸς
10 αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν, ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὡραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους
11 καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάνην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολο-
12 μῶντος ἔκθαμβοι. ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν Speech of Peter to the people.
λαόν Ἄνδρες Ἰσραηλεῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ
13 περιπατεῖν αὐτόν; ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐ-
τοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ Jesus the Messiah raised from the dead.
14 πρόσωπον Πειλάτου, κρίναντος ἐκείνου ἀπολύειν· ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα
15 φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.
16 καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ The lame man healed in His name.
οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων

The suffering of the Messiah—slain in ignorance—foretold by the prophets.

Exhortation to repentance in view of the Messiah's return.

Appeal to Moses and the prophets.

The covenant with Abraham realized in the first advent of the Messiah.

First persecution: by the Sadducees.

Arrest of Peter and John;

Trial before the Sanhedrin.

ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, 17
ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ θεὸς ἃ προκατήγγειλεν 18
διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
αὐτοῦ ἐπλήρωσεν οὕτως. μετανοήσατε οὖν καὶ ἐπιστρέψατε 19
πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν 20
καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ
τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ὃν δεῖ οὐρανὸν 21
μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλά-
λησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ
προφητῶν. Μωυσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν 22
ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς
ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς
ὑμᾶς. ἔσται δὲ πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ 23
προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.
καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς 24
ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ὑμεῖς 25
ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς ὁ θεὸς διέ-
θετο πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ Καὶ
ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πα-
τριαὶ τῆς γῆς. ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα 26
αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέ-
φειν ἕκαστον ἀπὸ τῶν πονηριῶν [ὑμῶν]. Λαλούν- 1
των δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἀρχιερεῖς
καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονού- 2
μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν
ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, καὶ ἐπέβαλον 3
αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον, ἦν
γὰρ ἑσπέρα ἤδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον 4
ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν ὡς χιλιάδες
πέντε.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς 5
ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
Ἰερουσαλήμ (καὶ Ἅννας ὁ ἀρχιερεὺς καὶ Καιάφας καὶ 6

Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχι-
7 ερατικοῦ), καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπύνθάνοντο
Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο
8 ὑμεῖς; τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς Speech of Peter.
9 αὐτούς Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι, εἰ ἡμεῖς
σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς,
10 ἐν τίνι οὗτος σέσωσται, γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ Testimony to Jesus the
παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ Messiah.
τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ
νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.
11 οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν
12 οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. καὶ
οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, οὐδὲ γὰρ ὄνομά
ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις
13 ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. Θεωροῦντες δὲ τὴν τοῦ Πέτρου Confusion of the Sanhedrin.
παρρησίαν καὶ Ἰωάνου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι
ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν
14 τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν, τόν τε ἄνθρωπον
βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον οὐδὲν
15 εἶχον ἀντειπεῖν. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνε-
δρίου ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους λέγοντες
16 Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ
γνωστὸν σημεῖον γέγονεν δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν
17 Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι· ἀλλ' Acquittal of the apostles.
ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλησώμεθα
αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ
18 ἀνθρώπων. καὶ καλέσαντες αὐτοὺς παρήγγειλαν καθ- Warned to abandon their preaching.
ὅλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι [τοῦ]
19 Ἰησοῦ. ὁ δὲ Πέτρος καὶ Ἰωάνης ἀποκριθέντες εἶπαν
πρὸς αὐτούς Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν
20 ἀκούειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε, οὐ δυνάμεθα γὰρ Refusal of the apostles.
21 ἡμεῖς ἃ εἴδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν. οἱ δὲ προσ-
απειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὑρίσκοντες τὸ

πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι· ἐτῶν γὰρ ἦν πλειό- 22
νων τεσσεράκοντα ὁ ἄνθρωπος ἐφ' ὃν γεγόνει τὸ σημεῖον
τοῦτο τῆς ἰάσεως. Ἀπολυθέντες δὲ ἦλθον πρὸς 23
τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτεροι εἶπαν. οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν 24
ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν Δέσποτα, σὺ ὁ
ΠΟΙΗΣΑΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ
ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΟΙΣ, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύ- 25
ματος ἁγίου στόματος Δαυεὶδ παιδός σου εἰπών

Prayer of the apostles for boldness to preach the gospel.

ΙΝΑ ΤΙ ΕΦΡΥΑΞΑΝ ΕΘΝΗ
ΚΑΙ ΛΑΟΙ ΕΜΕΛΕΤΗΣΑΝ ΚΕΝΑ;
ΠΑΡΕΣΤΗΣΑΝ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ 26
ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΣΥΝΗΧΘΗΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ
ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ.

ΣΥΝΗΧΘΗΣΑΝ γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ 27
τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρῴδης τε
καὶ Πόντιος Πειλᾶτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ,
ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλὴ προώρισεν 28
γενέσθαι. καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς 29
αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης
λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρα ἐκτείνειν σε εἰς 30
ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος
τοῦ ἁγίου παιδός σου Ἰησοῦ. καὶ δεηθέντων αὐτῶν ἐσα- 31
λεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν
ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν τὸν λόγον
τοῦ θεοῦ μετὰ παρρησίας.

Second description of the life of the Church.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ 32
ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν
ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς πάντα κοινά. καὶ δυνάμει 33
μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου
Ἰησοῦ τῆς ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ πάντας

34 αὐτούς. οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ
κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον
35 τὰς τιμὰς τῶν πιπρασκομένων καὶ ἐτίθουν παρὰ τοὺς
πόδας τῶν ἀποστόλων· διεδίδετο δὲ ἑκάστῳ καθότι ἄν
36 τις χρείαν εἶχεν. Ἰωσὴφ δὲ ὁ ἐπικληθεὶς Βαρνάβας The gift of Barnabas.
ἀπὸ τῶν ἀποστόλων, ὅ ἐστιν μεθερμηνευόμενον Υἱὸς
37 Παρακλήσεως, Λευείτης, Κύπριος τῷ γένει, ὑπάρχοντος
αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ
τοὺς πόδας τῶν ἀποστόλων.

1 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ The sin of Ananias and Sapphira, and its punishment.
2 γυναικὶ αὐτοῦ ἐπώλησεν κτῆμα καὶ ἐνοσφίσατο ἀπὸ τῆς
τιμῆς, συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι
3 παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. εἶπεν δὲ ὁ
Πέτρος Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν
σου ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι
4 ἀπὸ τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ ἔμενεν καὶ
πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις
5 ἀλλὰ τῷ θεῷ. ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους
τούτους πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ
6 πάντας τοὺς ἀκούοντας. ἀναστάντες δὲ οἱ νεώτεροι
7 συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες ἔθαψαν. Ἐγέ-
νετο δὲ ὡς ὡρῶν τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ
8 εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. ἀπεκρίθη δὲ πρὸς αὐτὴν
Πέτρος Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε;
9 ἡ δὲ εἶπεν Ναί, τοσούτου. ὁ δὲ Πέτρος πρὸς αὐτήν
Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου;
ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ
10 καὶ ἐξοίσουσίν σε. ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς
πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι
εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν
11 ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν
ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

Miracles worked by the apostles.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα 12
καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν
πάντες ἐν τῇ Στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς 13
ἐτόλμα κολλᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ
Further growth of the Church.
λαός, μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ 14
πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε καὶ εἰς τὰς πλα- 15
τείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων
καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ
ἐπισκιάσει τινὶ αὐτῶν. συνήρχετο δὲ καὶ τὸ πλῆθος 16
τῶν πέριξ πόλεων Ἰερουσαλήμ, φέροντες ἀσθενεῖς καὶ
ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθερα-
πεύοντο ἅπαντες.

Renewed persecution by the Sadducees. Arrest of the apostles:

Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ 17
οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ 18
ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο
released by an angel.
αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ Κυρίου διὰ 19
νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς ἐξαγαγών τε αὐτοὺς
εἶπεν Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ 20
λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ἀκούσαντες 21
δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον.
Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνε-
κάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν
υἱῶν Ἰσραήλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι
αὐτούς. οἱ δὲ παραγενόμενοι ὑπηρέται οὐχ εὗρον αὐτοὺς 22
ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι 23
Τὸ δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφα-
λείᾳ καὶ τοὺς φύλακας ἑστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες
δὲ ἔσω οὐδένα εὕρομεν. ὡς δὲ ἤκουσαν τοὺς λόγους 24
τούτους ὅ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπό-
Rearrested whilst preaching in the temple.
ρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. Παραγενόμενος 25
δέ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε
ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκον-
τες τὸν λαόν. τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς 26

ὑπηρέταις ἦγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν
27 λαόν, μὴ λιθασθῶσιν· ἀγαγόντες δὲ αὐτοὺς ἔστησαν Second trial before the Sanhedrin.
ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς
28 λέγων Παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν
ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἰερου-
σαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ'
29 ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ἀποκριθεὶς δὲ Speech of Peter.
Πέτρος καὶ οἱ ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ
30 μᾶλλον ἢ ἀνθρώποις. ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν
Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ
31 ξύλου· τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν τῇ
δεξιᾷ αὐτοῦ, [τοῦ] δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ
32 ἄφεσιν ἁμαρτιῶν· καὶ ἡμεῖς ἐσμὲν μάρτυρες τῶν
ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ
33 θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. οἱ δὲ ἀκούσαντες διε- Attitude of the Pharisees.
34 πρίοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς. Ἀναστὰς δέ Speech of Gamaliel.
τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομο-
διδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ
35 τοὺς ἀνθρώπους ποιῆσαι, εἶπέν τε πρὸς αὐτούς Ἄνδρες
Ἰσραηλεῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις
36 τούτοις τί μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν
ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσ-
εκλίθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῃρέθη,
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο
37 εἰς οὐδέν. μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν
ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε λαὸν ὀπίσω
αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο
38 αὐτῷ διεσκορπίσθησαν. καὶ [τὰ] νῦν λέγω ὑμῖν, ἀπό-
στητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· (ὅτι
ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο,
39 καταλυθήσεται· εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε
καταλῦσαι αὐτούς·) μή ποτε καὶ θεομάχοι εὑρεθῆ-
40 τε. ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς

The apostles scourged and dismissed.

ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ
ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν. Οἱ μὲν οὖν ἐπο- 41
ρεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι
They disregard the command not to preach.
κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι· πᾶσάν 42
τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ᾽ οἶκον οὐκ ἐπαύοντο διδά-
σκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

Election of the seven.

Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν 1
μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
Ἑβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ
αἱ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆ- 2
θος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλεί-
ψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις· ἐπισκέ- 3
ψασθε δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ
πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ 4
λόγου προσκαρτερήσομεν. καὶ ἤρεσεν ὁ λόγος ἐνώπιον 5
παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα
πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ
Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ
Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον 6
τῶν ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς
τὰς χεῖρας.

Third account of the growth of the Church.

Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν, καὶ ἐπληθύνετο ὁ 7
ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα, πολύς
τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

PART II. SPREADING OF THE GOSPEL THROUGH JUDAEA, SAMARIA, GALILEE, AND TO DAMASCUS. vi. 8—ix. 31.

Second persecution.

ΣΤΕΦΑΝΟΣ ΔΕ ΠΛΗΡΗΣ χάριτος καὶ δυνάμεως 8
ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν 9

δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας
10 καὶ Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, καὶ οὐκ ἴσχυον
11 ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λα-
λοῦντος ῥήματα βλάσφημα εἰς Μωυσῆν καὶ τὸν θεόν·
12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον
13 εἰς τὸ συνέδριον, ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ
14 τόπου τοῦ ἁγίου [τούτου] καὶ τοῦ νόμου, ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν
15 Μωυσῆς. καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον
1 ἀγγέλου. Εἶπεν δὲ ὁ ἀρχιερεύς Εἰ ταῦτα οὕτως
2 ἔχει; ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,
3 καὶ εἶπεν πρὸς αὐτόν Ἔξελθε ἐκ τῆς γῆς σου καὶ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω·
4 τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν. κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετῴκισεν
5 αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.
6 ἐλάλησεν δὲ οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ
7 κακώσουσιν ἔτη τετρακόσια· καὶ τὸ ἔθνος ᾧ ἂν δουλεύσουσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ.

Hostility of the Pharisees.

Stephen charged with speaking against the temple and the law of Moses.

Speech of Stephen: appearance of God to Abraham in Mesopotamia.

The promises to his seed.

The sojourn in Egypt.

The covenant of circumcision.

καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέν- 8
νησεν τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ
ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακὼβ τοὺς δώδεκα
πατριάρχας. Καὶ, οἱ πατριάρχαι ζηλώσαντες τὸν 9

Joseph in Egypt.

Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ'
αὐτοῦ, καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, 10
καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ
βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον
ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. Ἦλθεν δὲ 11
λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χανααν καὶ θλῖψις
μεγάλη, καὶ οὐχ ηὕρισκον χορτάσματα οἱ πατέρες ἡμῶν·
ἀκούσας δὲ Ἰακὼβ ὄντα σιτία εἰς Αἴγυπτον ἐξαπέ- 12
στειλεν τοὺς πατέρας ἡμῶν πρῶτον· καὶ ἐν τῷ δευτέρῳ 13
ἐγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ. ἀποστείλας δὲ 14
Ἰωσὴφ μετεκαλέσατο Ἰακὼβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν
τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε, κατέβη 15
δὲ Ἰακὼβ [εἰς Αἴγυπτον]. καὶ ἐτελεύτησεν αὐτὸς καὶ

The patriarchs buried in the promised land.

οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συχὲμ καὶ ἐτέθη- 16
σαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
παρὰ τῶν υἱῶν Ἐμμὼρ ἐν Συχέμ. Καθὼς δὲ ἤγγιζεν ὁ 17
χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ,
ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ 18
ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει
τὸν Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν 19

The sufferings of the Hebrews in bondage.

ἐκάκωσεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν
εἰς τὸ μὴ ζωογονεῖσθαι. ἐν ᾧ καιρῷ ἐγεννήθη Μωυσῆς, 20
καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ
οἴκῳ τοῦ πατρός· ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν 21

Moses' childhood.

ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.
καὶ ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ 22

23 δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. Ὡς δὲ ἐπληροῦτο
αὐτῷ τεσσερακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν
αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς
24 Ἰσραήλ. καὶ ἰδών τινα ἀδικούμενον ἠμύνατο καὶ ἐποίησεν Slaying of the Egyptian.
ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον.
25 ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς
26 αὐτοῦ δίδωσιν σωτηρίαν αὐτοῖς, οἱ δὲ οὐ συνῆκαν. τῇ τε
ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις καὶ συνήλλασσεν
αὐτοὺς εἰς εἰρήνην εἰπών Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί
27 ἀδικεῖτε ἀλλήλους; ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο
αὐτὸν εἰπών Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν Rejection of Moses.
28 ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον
29 ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον; ἔφυγεν δὲ Μωυσῆς
ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Sojourn in Madian.
30 Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. Καὶ πληρωθέντων ἐτῶν
τεσσεράκοντα ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους
31 Σινὰ ἄγγελος ἐν φλογὶ πυρὸς βάτου· ὁ δὲ Μωυσῆς ἰδὼν The burning bush.
ἐθαύμασεν τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι
32 ἐγένετο φωνὴ Κυρίου Ἐγὼ ὁ θεὸς τῶν πατέρων σου,
ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος δὲ
33 γενόμενος Μωυσῆς οὐκ ἐτόλμα κατανοῆσαι. εἶπεν δὲ
αὐτῷ ὁ κύριος Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου,
34 ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν. ἰδὼν
εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ,
καὶ τοῦ στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην
ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς
35 Αἴγυπτον. Τοῦτον τὸν Μωυσῆν, ὃν ἠρνήσαντο εἰπόντες
Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν, τοῦτον ὁ
θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ
36 ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. οὗτος ἐξήγαγεν The deliverance by Moses.
αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ
ἐν Ἐρυθρᾷ Θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσε-

The prophets that are to succeed Moses.

ρά́κοντα. οὗτός ἐστιν ὁ Μωυσῆς ὁ εἰπας τοῖς υἱοῖς 37
Ἰσραήλ Προφήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν
ἀδελφῶν ὑμῶν ὡς ἐμέ. οὗτός ἐστιν ὁ γενόμενος ἐν τῇ 38
ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος
αὐτῷ ἐν τῷ ὄρει Σινὰ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο
λόγια ζῶντα δοῦναι ὑμῖν, ᾧ οὐκ ἠθέλησαν ὑπήκοοι γε- 39
νέσθαι οἱ πατέρες ἡμῶν ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν

The falling away in the wilderness.

ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, εἰπόντες τῷ 40
Ἀαρών Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται
ἡμῶν· ὁ γὰρ Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ
γῆς Αἰγύπτου, οὐκ οἴδαμεν τί ἐγένετο αὐτῷ. καὶ 41
ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον
θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν
χειρῶν αὐτῶν. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς 42
λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται
ἐν Βίβλῳ τῶν προφητῶν

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι
ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;
καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ 43
καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά,
τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς.
καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

The tabernacle in the wilderness.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ 44
ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωυσῇ ποιῆσαι
αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει, ἣν καὶ εἰσήγαγον 45
διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατα-
σχέσει τῶν ἐθνῶν ὧν ἐξῶσεν ὁ θεὸς ἀπὸ προσώπου τῶν
πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυείδ· ὃς εὗρεν χάριν 46
ἐνώπιον τοῦ θεοῦ καὶ ἠτήσατο εὑρεῖν σκήνωμα τῷ
θεῷ Ἰακώβ. Σολομὼν δὲ οἰκοδόμησεν αὐτῷ οἶκον. 47

The building of the temple by Solomon.

ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ 48
προφήτης λέγει

49 Ὁ οὐρανός μοι θρόνος,
καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου·
ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος,
ἢ τίς τόπος τῆς καταπαύσεώς μου;
50 οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα;

The presence of God cannot be confined.

51 Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς
ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς
52 οἱ πατέρες ὑμῶν καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίωξαν
οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας
περὶ τῆς ἐλεύσεως τοῦ δικαίου οὗ νῦν ὑμεῖς προδόται καὶ
53 φονεῖς ἐγένεσθε, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
54 ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

Persecution and rejection by the Israelites throughout their history culminate in the rejection of the Messiah:

Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς
55 ὀδόντας ἐπ' αὐτόν. ὑπάρχων δὲ πλήρης πνεύματος ἁγίου
ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν
56 ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ, καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς
οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ
57 δεξιῶν ἑστῶτα τοῦ θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ
συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ'
58 αὐτόν, καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν.

The first martyr's death.

καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς
59 πόδας νεανίου καλουμένου Σαύλου. καὶ ἐλιθοβόλουν
τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ,
60 δέξαι τὸ πνεῦμά μου· θεὶς δὲ τὰ γόνατα ἔκραξεν φωνῇ
μεγάλῃ Κύριε, μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν·
1 καὶ τοῦτο εἰπὼν ἐκοιμήθη. Σαῦλος δὲ ἦν
συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ
τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες [δὲ] διεσπά-

Scattering of the Church through Judaea and Samaria.

ρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρίας πλὴν
2 τῶν ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
3 εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ. Σαῦλος
δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπο

ρευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι 4
τὸν λόγον. Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς 5
Σαμαρίας ἐκήρυσσεν αὐτοῖς τὸν χριστόν. προσεῖχον δὲ 6
οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν
ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει·
πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα 7
φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ
χωλοὶ ἐθεραπεύθησαν· ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ 8
πόλει ἐκείνῃ. Ἀνὴρ δέ τις ὀνόματι Σίμων προυπῆρχεν 9
ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας,
λέγων εἶναί τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον πάντες ἀπὸ 10
μικροῦ ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ Δύναμις τοῦ
θεοῦ ἡ καλουμένη Μεγάλη. προσεῖχον δὲ αὐτῷ διὰ τὸ 11
ἱκανῷ χρόνῳ ταῖς μαγίαις ἐξεστακέναι αὐτούς. ὅτε δὲ 12
ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασι-
λείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτί-
ζοντο ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπί- 13
στευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ,
θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξί-
στατο. Ἀκούσαντες δὲ οἱ ἐν Ἰεροσολύμοις 14
ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν λόγον τοῦ θεοῦ
ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάνην, οἵτινες κατα- 15
βάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα
ἅγιον· οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον 16
δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
τότε ἐπετίθεσαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον 17
πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως 18
τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα προσήνεγκεν
αὐτοῖς χρήματα λέγων Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην 19
ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. Πέ- 20

Preaching of Philip in Samaria:

Simon Magus.

The mission of Peter and John:

The request of Simon Magus.

τρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη
εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημά-
21 των κτᾶσθαι. οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ
λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἔναντι
22 τοῦ θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης,
καὶ δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια
23 τῆς καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον
24 ἀδικίας ὁρῶ σε ὄντα. ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν
25 ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. Οἱ μὲν οὖν δια-
μαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου
ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλάς τε κώμας τῶν
Σαμαρειτῶν εὐηγγελίζοντο.

The baptism of the Ethiopian eunuch.

26 Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων
Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν
27 ἔρημος. καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ
εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν
ἐπὶ πάσης τῆς γάζης αὐτῆς, [ὃς] ἐληλύθει προσκυνήσων εἰς
28 Ἱερουσαλήμ, ἦν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ
ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.
29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελθε καὶ κολλήθητι
30 τῷ ἅρματι τούτῳ. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν
αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν
31 Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν Πῶς γὰρ
ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με; παρεκάλεσέν τε τὸν
32 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς
γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,
καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν
ἄφωνος,
οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

33 Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·

ΤΗΝ ΓΕΝΕΑΝ ΑΥΤΟΥ ΤΙΣ ΔΙΗΓΗΣΕΤΑΙ;
ΟΤΙ ΑΙΡΕΤΑΙ ΑΠΟ ΤΗΣ ΓΗΣ Η ΖΩΗ ΑΥΤΟΥ.

ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν Δέομαί 34
σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ
περὶ ἑτέρου τινός; ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα 35
αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελί-
σατο αὐτῷ τὸν Ἰησοῦν. ὡς δὲ ἐπορεύοντο κατὰ τὴν 36
ὁδόν, ἦλθον ἐπί τι ὕδωρ, καί φησιν ὁ εὐνοῦχος Ἰδοὺ
ὕδωρ· τί κωλύει με βαπτισθῆναι; καὶ ἐκέλευσεν 38
στῆναι τὸ ἅρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ
ὕδωρ ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν
αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα 39
Κυρίου ἥρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν
οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ
χαίρων. Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον, καὶ διερχό- 40
μενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν
αὐτὸν εἰς Καισαρίαν.

The conversion of Saul on the Damascus road.

Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς 1
μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ ᾐτήσατο 2
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,
ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ
γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ. Ἐν 3
δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ,
ἐξέφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ, καὶ 4
πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαούλ
Σαούλ, τί με διώκεις; εἶπεν δέ Τίς εἶ, κύριε; ὁ δέ 5
Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ ἀνάστηθι καὶ 6
εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι ὅτι σε δεῖ
ποιεῖν. οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ ἱστήκεισαν 7
ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες.
ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεῳγμένων δὲ τῶν 8
ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ

9 αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς
μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, Saul and Ananias.
καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ
11 εἶπεν Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτόν
Ἀνάστα πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην
Εὐθεῖαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι
12 Ταρσέα, ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἄνδρα [ἐν
ὁράματι] Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα
13 αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ. ἀπεκρίθη δὲ Ἀνανίας
Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα
14 κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἰερουσαλήμ· καὶ ὧδε
ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς
15 ἐπικαλουμένους τὸ ὄνομά σου. εἶπεν δὲ πρὸς αὐτὸν ὁ
κύριος Πορεύου, ὅτι σκεῦος ἐκλογῆς ἐστίν μοι οὗτος
τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον [τῶν] ἐθνῶν τε καὶ
16 βασιλέων υἱῶν τε Ἰσραήλ, ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα
17 δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. Ἀπῆλθεν
δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ'
αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέ-
σταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου,
18 ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου. καὶ
εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες,
19 ἀνέβλεψέν τε, καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν
τροφὴν ἐνισχύθη.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
20 τινάς, καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν
21 Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ἐξίσταντο δὲ His work in Damascus.
πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθή-
σας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο,
καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ
22 ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο
καὶ συνέχυννεν Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,

συνβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός. Ὡς δὲ 23
The plot and his escape.
ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι
ἀνελεῖν αὐτόν· ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. 24
παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς
ὅπως αὐτὸν ἀνέλωσιν· λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ 25
νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν
σφυρίδι.
His first visit to Jerusalem after his conversion.
Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ 26
ἐπείραζεν κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφο-
βοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.
Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς 27
ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν
τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ
ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. καὶ ἦν μετ' 28
αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερου-
σαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, 29
ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ
ἐπεχείρουν ἀνελεῖν αὐτόν. ἐπιγνόντες δὲ οἱ ἀδελφοὶ 30
Departure to Tarsus.
κατήγαγον αὐτὸν εἰς Καισαρίαν καὶ ἐξαπέστειλαν αὐτὸν
εἰς Ταρσόν.

The peace of the Church.
Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ 31
Γαλιλαίας καὶ Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένη,
καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει
τοῦ ἁγίου πνεύματος ἐπληθύνετο.

PART III. FIRST EXTENSION OF THE GOSPEL TO THE GENTILE WORLD. THE CHURCH IN ANTIOCH.

ix. 32—xii. 24.

The work of S. Peter.
ΕΓΕΝΕΤΟ ΔΕ ΠΕΤΡΟΝ διερχόμενον διὰ πάντων 32
κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.
εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ἐξ ἐτῶν 33
ὀκτὼ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος.

Healing of Aeneas at Lydda.

34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰᾶταί σε Ἰησοῦς
Χριστός· ἀνάστηθι καὶ στρῶσον σεαυτῷ· καὶ εὐθέως
35 ἀνέστη. καὶ εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα
καὶ τὸν Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

The raising of Dorcas at Joppa.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβειθά, ἣ
διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
37 ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. ἐγένετο δὲ ἐν ταῖς
ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λού-
38 σαντες δὲ ἔθηκαν ἐν ὑπερῴῳ. ἐγγὺς δὲ οὔσης Λύδδας
τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν
αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες
39 Μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν· ἀναστὰς δὲ Πέτρος
συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ
ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι
καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ'
40 αὐτῶν οὖσα ἡ Δορκάς. ἐκβαλὼν δὲ ἔξω πάντας ὁ
Πέτρος καὶ θεὶς τὰ γόνατα προσηύξατο, καὶ ἐπιστρέψας
πρὸς τὸ σῶμα εἶπεν Ταβειθά, ἀνάστηθι. ἡ δὲ ἤνοιξεν
τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκά-
41 θισεν. δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας
δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν.
42 γνωστὸν δὲ ἐγένετο καθ' ὅλης Ἰόππης, καὶ ἐπίστευσαν
43 πολλοὶ ἐπὶ τὸν κύριον. Ἐγένετο δὲ ἡμέρας ἱκανὰς
μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

The vision of Cornelius at Caesarea.

1 Ἀνὴρ δέ τις ἐν Καισαρίᾳ ὀνόματι Κορνήλιος, ἑκατον-
2 τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς
καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ
3 θεοῦ διὰ παντός, εἶδεν ἐν ὁράματι φανερῶς ὡσεὶ περὶ
ὥραν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ εἰσελθόντα
4 πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορνήλιε. ὁ δὲ ἀτενίσας
αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν Τί ἐστιν, κύριε;

εἶπεν δὲ αὐτῷ Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι
σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ· καὶ 5
νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ μετάπεμψαι Σίμωνά
τινα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρά τινι 6
Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν. ὡς δὲ 7
ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν
οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων
αὐτῷ καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς 8
εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον ὁδοιπορούντων 9
The vision of Peter. ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος ἐπὶ τὸ
δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. ἐγένετο δὲ 10
πρόσπεινος καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων
δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν 11
οὐρανὸν ἀνεῳγμένον καὶ καταβαῖνον σκεῦός τι ὡς ὀθόνην
μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ 12
ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς γῆς καὶ
πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτόν 13
Ἀναστάς, Πέτρε, θῦσον καὶ φάγε. ὁ δὲ Πέτρος εἶπεν 14
Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ
ἀκάθαρτον. καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν 15
Ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου. τοῦτο δὲ ἐγένετο 16
ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ σκεῦος εἰς τὸν
Arrival of the messengers of Cornelius. οὐρανόν. Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί 17
ἂν εἴη τὸ ὅραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι
ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν οἰκίαν τοῦ
Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα, καὶ φωνήσαντες 18
ἐπύθοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε
ξενίζεται. Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ 19
ὁράματος εἶπεν τὸ πνεῦμα Ἰδοὺ ἄνδρες δύο ζητοῦντές
σε· ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς 20
μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. κατα- 21
βὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγώ εἰμι
ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; οἱ δὲ εἶπαν 22

Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος
τὸν θεὸν μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν
Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμ-
ψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα
23 παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν. Τῇ
δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς, καί τινες τῶν
24 ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθαν αὐτῷ. τῇ δὲ Peter and Cornelius at Caesarea.
ἐπαύριον εἰσῆλθεν εἰς τὴν Καισαρίαν· ὁ δὲ Κορνήλιος
ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς
25 αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς δὲ ἐγένετο τοῦ
εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος
26 πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ὁ δὲ Πέτρος
ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρω-
27 πός εἰμι. καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὑρίσκει
28 συνεληλυθότας πολλούς, ἔφη τε πρὸς αὐτούς Ὑμεῖς
ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι
ἢ προσέρχεσθαι ἀλλοφύλῳ· κἀμοὶ ὁ θεὸς ἔδειξεν μηδένα
29 κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναντι-
ρήτως ἦλθον μεταπεμφθείς. πυνθάνομαι οὖν τίνι λόγῳ
30 μετεπέμψασθέ με. καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης
ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσ-
ευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν
31 μου ἐν ἐσθῆτι λαμπρᾷ καί φησι Κορνήλιε, εἰσηκούσθη
σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν
32 ἐνώπιον τοῦ θεοῦ· πέμψον οὖν εἰς Ἰόππην καὶ μετα-
κάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται
33 ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν. ἐξαυτῆς
οὖν ἔπεμψα πρός σέ, σύ τε καλῶς ἐποίησας παραγενό-
μενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν
ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου.
34 ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν Ἐπ' ἀληθείας The speech of Peter.
καταλαμβάνομαι ὅτι ΟΥΚ ΕΣΤΙΝ ΠΡΟΣΩΠΟΛΗΜΠΤΗΣ ὁ
35 θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ

His Gospel to the Gentiles.

ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. τὸν 36
λόγον ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος
εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος·
ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, 37
ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ
ἐκήρυξεν Ἰωάνης, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν 38
αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν
εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους
ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ· καὶ ἡμεῖς 39
μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν
Ἰουδαίων καὶ Ἰερουσαλήμ· ὃν καὶ ἀνεῖλαν κρεμάσαντες
ἐπὶ ξύλον. τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ 40
ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, οὐ παντὶ τῷ λαῷ ἀλλὰ 41
μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν,
οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ
ἀναστῆναι αὐτὸν ἐκ νεκρῶν· καὶ παρήγγειλεν ἡμῖν 42
κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ
ὡρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν.
τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν 43
λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα
εἰς αὐτόν.

The gift of the Holy Ghost to Cornelius and his household.

Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα 44
ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς
ἀκούοντας τὸν λόγον. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς 45
πιστοὶ οἳ συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη
ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέχυται· ἤκουον 46
γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν
θεόν. τότε ἀπεκρίθη Πέτρος Μήτι τὸ ὕδωρ δύναται 47
κωλῦσαί τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες τὸ
πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; προσέταξεν δὲ 48
αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.
τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

Baptized in the name of Jesus Christ.

Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες 1
κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον

Peter's defence of his conduct at Jerusalem.

2 τοῦ θεοῦ. Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἰερουσαλήμ, διεκρί-
3 νοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν
πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς.
4 ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων
5 Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν
ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην
μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ,
6 καὶ ἦλθεν ἄχρι ἐμοῦ· εἰς ἣν ἀτενίσας κατενόουν καὶ
εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ
7 καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα δὲ καὶ φωνῆς
8 λεγούσης μοι Ἀναστάς, Πέτρε, θῦσον καὶ φάγε. εἶπον
δέ Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε
9 εἰσῆλθεν εἰς τὸ στόμα μου. ἀπεκρίθη δὲ ἐκ δευτέρου
φωνὴ ἐκ τοῦ οὐρανοῦ Ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ
10 κοίνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη
11 πάλιν ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ ἐξαυτῆς τρεῖς
ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν, ἀπεσταλ-
12 μένοι ἀπὸ Καισαρίας πρός με. εἶπεν δὲ τὸ πνεῦμά
μοι συνελθεῖν αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ σὺν
ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν
13 οἶκον τοῦ ἀνδρός. ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν
ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα
Ἀπόστειλον εἰς Ἰόππην καὶ μετάπεμψαι Σίμωνα τὸν
14 ἐπικαλούμενον Πέτρον, ὃς λαλήσει ῥήματα πρὸς σὲ ἐν
15 οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. ἐν δὲ τῷ ἄρξασθαί
με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς
16 ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ἐμνήσθην δὲ τοῦ ῥήματος
τοῦ κυρίου ὡς ἔλεγεν Ἰωάνης μὲν ἐβάπτισεν ὕδατι
17 ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. εἰ οὖν
τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν
πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ
18 τίς ἤμην δυνατὸς κωλῦσαι τὸν θεόν; ἀκούσαντες
δὲ ταῦτα ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν λέγοντες

Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

Extension of the Gospel to Phoenicia, Cyprus and Antioch.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς 19
γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ
Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον
εἰ μὴ μόνον Ἰουδαίοις. Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες 20
Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν
ἐλάλουν καὶ πρὸς τοὺς Ἕλληνιστάς, εὐαγγελιζόμενοι
τὸν κύριον Ἰησοῦν. καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν, 21
πολύς τε ἀριθμὸς ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν
κύριον.

Mission of Barnabas to Antioch.

Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας 22
τῆς οὔσης ἐν Ἰερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν
Βαρνάβαν ἕως Ἀντιοχείας· ὃς παραγενόμενος καὶ ἰδὼν 23
τὴν χάριν τὴν τοῦ θεοῦ ἐχάρη καὶ παρεκάλει πάντας τῇ
προθέσει τῆς καρδίας προσμένειν [ἐν] τῷ κυρίῳ, ὅτι ἦν 24
ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως.
καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. ἐξῆλθεν δὲ εἰς 25

Return of Saul from Tarsus.

Ταρσὸν ἀναζητῆσαι Σαῦλον, καὶ εὑρὼν ἤγαγεν εἰς 26
Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον
συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν,
χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς
Χριστιανούς.

Prophecy of Agabus.

Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἰερο- 27
σολύμων προφῆται εἰς Ἀντιόχειαν· ἀναστὰς δὲ εἷς 28
ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμαινεν διὰ τοῦ πνεύ-
ματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν
οἰκουμένην· ἥτις ἐγένετο ἐπὶ Κλαυδίου. τῶν δὲ μαθη- 29
τῶν καθὼς εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς

Second visit of Paul with Barnabas to Jerusalem, with alms.

διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελ-
φοῖς· ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσ- 30
βυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Third persecution, by Herod Agrippa.

1 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ
βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλη-
2 σίας. ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάνου
3 μαχαίρῃ. ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις
προσέθετο συλλαβεῖν καὶ Πέτρον, (ἦσαν δὲ ἡμέραι τῶν
4 ἀζύμων,) ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς
τέσσαρσιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν,
βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.
5 ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ
δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν
6 περὶ αὐτοῦ. Ὅτε δὲ ἤμελλεν προσαγαγεῖν αὐτὸν ὁ
Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος
μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσίν,
7 φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. καὶ
ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ
οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν
αὐτὸν λέγων Ἀνάστα ἐν τάχει· καὶ ἐξέπεσαν αὐτοῦ
8 αἱ ἁλύσεις ἐκ τῶν χειρῶν. εἶπεν δὲ ὁ ἄγγελος πρὸς
αὐτόν Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποί-
ησεν δὲ οὕτως. καὶ λέγει αὐτῷ Περιβαλοῦ τὸ ἱμάτιόν
9 σου καὶ ἀκολούθει μοι· καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ
ᾔδει ὅτι ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου,
10 ἐδόκει δὲ ὅραμα βλέπειν. διελθόντες δὲ πρώτην φυλακὴν
καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν
φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίγη αὐτοῖς,
καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη
11 ὁ ἄγγελος ἀπ' αὐτοῦ. καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος
εἶπεν Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν
ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρῴδου καὶ
12 πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδών
τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάνου
τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισ-
13 μένοι καὶ προσευχόμενοι. κρούσαντος δὲ αὐτοῦ τὴν

Martyrdom of James the son of Zebedee.

Imprisonment of Peter.

Miraculous escape of Peter.

θύραν τοῦ πυλῶνος προσῆλθε παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη, καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ 14
τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ
ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. οἱ 15
δὲ πρὸς αὐτὴν εἶπαν Μαίνῃ. ἡ δὲ διισχυρίζετο οὕτως
ἔχειν. οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν αὐτοῦ. ὁ δὲ 16
Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ
ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷν 17
διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς
φυλακῆς, εἶπέν τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς
ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον
τόπον. Γενομένης δὲ ἡμέρας ἦν τάραχος οὐκ ὀλίγος 18
ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρῴδης 19
δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν ἀνακρίνας τοὺς φύ-
λακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς
Ἰουδαίας εἰς Καισαρίαν διέτριβεν. Ἦν δὲ 20
θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ πα-
ρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ
κοιτῶνος τοῦ βασιλέως ᾐτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι
αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. τακτῇ δὲ ἡμέρᾳ 21
[ὁ] Ἡρῴδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ
τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς· ὁ δὲ δῆμος 22
Death of Herod at Caesarea. ἐπεφώνει Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. παραχρῆμα 23
δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκεν
τὴν δόξαν τῷ θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέ-
ψυξεν. Ὁ δὲ λόγος τοῦ κυρίου ηὔξανεν καὶ 24
ἐπληθύνετο.

PART IV. THE CHURCHES OF S. GALATIA AND PAMPHYLIA: CONFLICT OF JEWISH AND GENTILE CHRISTIANITY.

xii. 25—xvi. 4.

Return of Barnabas and Saul.

25 ΒΑΡΝΑΒΑΣ ΔΕ ΚΑΙ ΣΑΥΛΟΣ ὑπέστρεψαν εἰς Ἰερουσαλὴμ πληρώσαντες τὴν διακονίαν, συνπαραλαβόντες Ἰωάνην τὸν ἐπικληθέντα Μάρκον.

The Church at Antioch.

1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε
2 Ἡρῴδου τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.
3 τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.

First missionary journey of Barnabas and Saul.

4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατῆλθον εἰς Σελευκίαν, ἐκεῖθέν τε ἀπέπλευσαν
5 εἰς Κύπρον, καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

Cyprus and Salamis.

Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινὰ μάγον

Paphos.

7 ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαριησοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι

First preaching of the Gospel to a Roman official Sergius Paulus the Proconsul.

8 τὸν λόγον τοῦ θεοῦ· ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος,

Elymas the sorcerer.

οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Σαῦλος δέ,
9 ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς
10 αὐτὸν εἶπεν Ὦ πλήρης παντὸς δόλου καὶ πάσης

ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ σέ, καὶ ἔσῃ 11
τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. τότε ἰδὼν ὁ ἀνθύπατος 12
τὸ γεγονὸς ἐπίστευσεν ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Perga.

Departure of Mark.

Antioch of Pisidia.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον 13
ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάνης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἰεροσόλυμα. Αὐτοὶ δὲ 14
διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. μετὰ δὲ τὴν ἀνάγνωσιν τοῦ 15
νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε. ἀνα- 16

Paul preaching in the synagogue.

στὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλεῖται καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.

Review of Israel's history from the Exodus to the time of David.

Ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας 17
ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν
αὐτοὺς ἐξ αὐτῆς, καί, ὡς τεσσερακονταετῆ χρόνον ἐτρο- 18
ποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, καθελὼν ἔθνη 19
ἑπτὰ ἐν γῇ Χαναὰν κατεκληρονόμησεν τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα. καὶ μετὰ 20
ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ προφήτου. κἀκεῖθεν 21
ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κείς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη τεσσεράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δαυεὶδ αὐτοῖς εἰς 22
βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας Εὗρον Δαυεὶδ τὸν τοῦ Ἰεσσαί, [ἄνδρα] κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. τούτου ὁ θεὸς ἀπὸ 23

τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ Jesus of David's lineage.
24 σωτῆρα Ἰησοῦν, προκηρύξαντος Ἰωάνου πρὸ προσώπου
τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ
25 Ἰσραήλ. ὡς δὲ ἐπλήρου Ἰωάνης τὸν δρόμον, ἔλεγεν
Τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται
μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.
26 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν
φοβούμενοι τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας ταύτης
27 ἐξαπεστάλη. οἱ γὰρ κατοικοῦντες ἐν Ἰερουσαλὴμ καὶ His death the fulfilment of prophecy.
οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς
τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκο-
28 μένας κρίναντες ἐπλήρωσαν, καὶ μηδεμίαν αἰτίαν θανάτου
29 εὑρόντες ἠτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν· ὡς δὲ
ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες
30 ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ὁ δὲ θεὸς ἤγειρεν
31 αὐτὸν ἐκ νεκρῶν· ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς The witnesses of the resurrection.
συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἰερουσαλήμ,
32 οἵτινες [νῦν] εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν λαόν. καὶ
ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας
33 ἐπαγγελίαν γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν
τοῖς τέκνοις ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ
ψαλμῷ γέγραπται τῷ δευτέρῳ Υἱός μου εἶ σύ, ἐγὼ
34 σήμερον γεγέννηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,
οὕτως εἴρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ
35 πιστά. διότι καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις τὸν ὅσιόν
36 σου ἰδεῖν διαφθοράν· Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ
ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη
37 πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ
38 θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν. Γνωστὸν οὖν ἔστω
ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρ-
39 τιῶν καταγγέλλεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε
ἐν νόμῳ Μωυσέως δικαιωθῆναι ἐν τούτῳ πᾶς ὁ πιστεύων

δικαιοῦται. βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς 40
προφήταις

Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφα- 41
νίσθητε,
ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις
ὑμῶν,
ἔργον ὃ οὐ μὴ πιστεύσητε ἐάν τις ἐκδιη-
γῆται ὑμῖν.

Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάβ- 42
Accession of many believers. βατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. λυθείσης 43
δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων
καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ
Βαρνάβᾳ, οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς
προσμένειν τῇ χάριτι τοῦ θεοῦ. Τῷ δὲ ἐρχο- 44
μένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι
τὸν λόγον τοῦ θεοῦ. ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους 45
Hostility of the Jews. ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου
λαλουμένοις βλασφημοῦντες. παρρησιασάμενοί τε ὁ 46
Παῦλος καὶ ὁ Βαρνάβας εἶπαν Ὑμῖν ἦν ἀναγκαῖον
Paul and Barnabas turn to the Gentiles. πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ
ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς
αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· οὕτω γὰρ 47
ἐντέταλται ἡμῖν ὁ κύριος

Τέθεικά σε εἰς φῶς ἐθνῶν
τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς
γῆς.

ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ 48
θεοῦ, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν
αἰώνιον· διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς 49
χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας 50
Driven from Antioch. γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως
καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. οἱ δὲ ἐκτι- 51

ναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς
52 Ἰκόνιον, οἵ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος
ἁγίου.

Iconium:
attack upon the Apostles.

1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως
ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.
2 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν
3 τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ἱκανὸν μὲν
οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ
μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα
4 καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη
δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς
5 Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις. ὡς δὲ ἐγένετο
ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν
6 αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, συνιδόντες
κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ
7 Δέρβην καὶ τὴν περίχωρον, κἀκεῖ εὐαγγελιζόμενοι
8 ἦσαν.

Lystra: healing of the lame man.

Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς
ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς
9 οὐδέποτε περιεπάτησεν. οὗτος ἤκουεν τοῦ Παύλου
λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
10 τοῦ σωθῆναι εἶπεν μεγάλῃ φωνῇ Ἀνάστηθι ἐπὶ τοὺς
11 πόδας σου ὀρθός· καὶ ἥλατο καὶ περιεπάτει. οἵ τε
ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπῆραν τὴν φωνὴν
αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώ-

Barnabas and Paul hailed as Zeus and Hermes.

12 ποις κατέβησαν πρὸς ἡμᾶς, ἐκάλουν τε τὸν Βαρνάβαν
Δία, τὸν δὲ Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος
13 τοῦ λόγου. ὅ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς
πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας
14 σὺν τοῖς ὄχλοις ἤθελεν θύειν. ἀκούσαντες δὲ οἱ ἀπό-
στολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια
15 ἑαυτῶν ἐξεπήδησαν εἰς τὸν ὄχλον, κράζοντες καὶ λέγοντες

Speech of Paul to the multitude.

Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν

ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν
ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν
οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα
τὰ ἐν αὐτοῖς· ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασεν 16
πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· καίτοι 17
οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν ἀγαθουργῶν, οὐρανόθεν
God the giver of all things to man. ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν
τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. καὶ ταῦτα 18
λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν
αὐτοῖς. Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου 19
Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν
Paul stoned. Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν
τεθνηκέναι. κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν 20
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον
Derbe. ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί 21
τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέ-
The return journey: Lystra, Iconium, Antioch. στρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ [εἰς]
Ἀντιόχειαν, ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, 22
παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν
θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
Appointment of Presbyters. χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους 23
προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ
εἰς ὃν πεπιστεύκεισαν. καὶ διελθόντες τὴν Πισιδίαν 24
ἦλθαν εἰς τὴν Παμφυλίαν, καὶ λαλήσαντες ἐν Πέργῃ 25
Attalia: τὸν λόγον κατέβησαν εἰς Ἀτταλίαν, κἀκεῖθεν ἀπέπλευ- 26
Antioch (Syria). σαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι
τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. Παραγενόμενοι δὲ 27
καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλον ὅσα
ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν
θύραν πίστεως. διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν 28
τοῖς μαθηταῖς.

Controversy at Antioch.

1 Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον
τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῆτε τῷ ἔθει
2 τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. γενομένης δὲ
στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ
Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ
Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀπο-
στόλους καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ περὶ τοῦ
3 ζητήματος τούτου. Οἱ μὲν οὖν προπεμφθέντες
ὑπὸ τῆς ἐκκλησίας διήρχοντο τήν τε Φοινίκην καὶ Σα-
μαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ
4 ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. παραγενό-
μενοι δὲ εἰς Ἰεροσόλυμα παρεδέχθησαν ἀπὸ τῆς
ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων,
5 ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν. Ἐξανέ-
στησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων
πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς
παραγγέλλειν τε τηρεῖν τὸν νόμον Μωυσέως.

Paul and Barnabas sent to Jerusalem. Third visit.

The Pharisees demand the circumcision of Gentile converts.

6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
7 ἰδεῖν περὶ τοῦ λόγου τούτου. Πολλῆς δὲ ζητήσεως

The council.

γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς Ἄνδρες

Speech of Peter.

ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν
ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ
8 ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι, καὶ ὁ
καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα
9 τὸ ἅγιον καθὼς καὶ ἡμῖν, καὶ οὐθὲν διέκρινεν μεταξὺ
ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας
10 αὐτῶν. νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν
ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν
11 οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ἀλλὰ διὰ τῆς χάριτος
τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον
12 κἀκεῖνοι. Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον

Report of Barnabas and Paul.

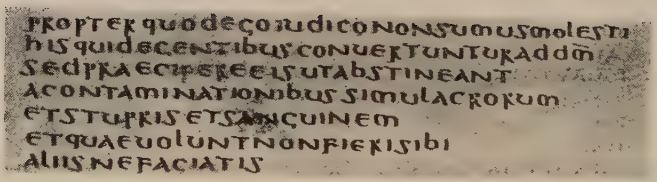
Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς
13 σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. Μετὰ δὲ

τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες
ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγήσατο καθὼς 14
πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ
ὀνόματι αὐτοῦ. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν 15
προφητῶν, καθὼς γέγραπται

Μετὰ ταῦτα ἀναστρέψω 16
καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυεὶδ τὴν πε-
πτωκυῖαν
καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω
καὶ ἀνορθώσω αὐτήν,
ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ- 17
πων τὸν κύριον,
καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά
μου ἐπ' αὐτούς,
λέγει Κύριος ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. 18
διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν 19
ἐπιστρέφουσιν ἐπὶ τὸν θεόν, ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ 20
ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
πορνείας καὶ πνικτοῦ καὶ τοῦ αἵματος· Μωυσῆς γὰρ ἐκ 21
γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν
ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινω-
σκόμενος.

The decree of the council.

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς 22
πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας
ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ
Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ
Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες 23
διὰ χειρὸς αὐτῶν Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ
Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. Ἐπειδὴ 24
ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, οἷς οὐ διεστειλάμεθα,
ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένους ἄνδρας 25
πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ


PROPTER QUOD EGO IUDICO NON SUMUS MOLESTI
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ET STUPRIS ET SANGUINEM
ET QUAE VOLUNT NON FIERI SIBI
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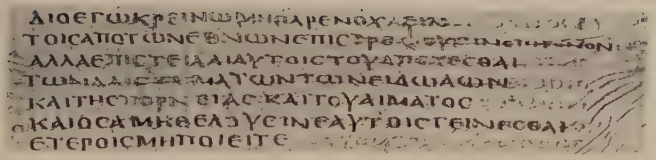

Facsimile: Codex Bezae, Acts xv. 19, 20
(shewing omission of *καὶ πνικτοῦ* and insertion of the golden rule)

26 καὶ Παύλῳ, ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν
ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
27 ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ
28 λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξεν γὰρ τῷ πνεύ-
ματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν
29 βάρος πλὴν τούτων τῶν ἐπάναγκες, ἀπέχεσθαι εἰδωλοθύ-
των καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν
διατηροῦντες ἑαυτοὺς εὖ πράξετε. Ἔρρωσθε.

Return to Antioch.

30 Οἱ μὲν οὖν ἀπολυθέντες κατῆλθον εἰς Ἀντιόχειαν,
καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν·
31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας
32 τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου
πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν·
33 ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν
35 ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. Παῦλος
δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες
καὶ εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν λόγον
τοῦ κυρίου.

Second missionary journey. Paul and Silas visit the Churches in Syria and Cilicia and S. Galatia.

36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ
πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου,
37 πῶς ἔχουσιν. Βαρνάβας δὲ ἐβούλετο συνπαραλαβεῖν καὶ
38 τὸν Ἰωάνην τὸν καλούμενον Μάρκον· Παῦλος δὲ ἠξίου,
τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελ-
θόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συνπαραλαμβάνειν τοῦτον.
39 ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ'
ἀλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον
40 ἐκπλεῦσαι εἰς Κύπρον. Παῦλος δὲ ἐπιλεξάμενος Σίλαν
ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν
41 ἀδελφῶν, διήρχετο δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν
1 ἐπιστηρίζων τὰς ἐκκλησίας. Κατήντησεν δὲ καὶ εἰς
Δέρβην καὶ εἰς Λύστραν. καὶ ἰδοὺ μαθητής τις ἦν ἐκεῖ

Barnabas and Mark go to Cyprus.

ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς
δὲ Ἕλληνος, ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ 2
Ἰκονίῳ ἀδελφῶν· τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ 3
ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους
τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις, ᾔδεισαν γὰρ ἅπαντες
ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν. Ὡς δὲ διεπορεύοντο 4
τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα
τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν
ἐν Ἰεροσολύμοις. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο 5
τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

PART V. EXTENSION OF THE GOSPEL TO MACEDONIA, ACHAIA AND ASIA: THE CHURCHES IN THE GREAT CITIES.

xvi. 6—xix. 20.

Progress through Phrygia, Galatia and Mysia to Troas.

ΔΙΗΛΘΟΝ ΔΕ ΤΗΝ ΦΡΥΓΙΑΝ καὶ Γαλατικὴν 6
χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν
λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπεί- 7
ραζον εἰς τὴν Βιθυνίαν πορευθῆναι καὶ οὐκ εἴασεν αὐτοὺς
τὸ πνεῦμα Ἰησοῦ· παρελθόντες δὲ τὴν Μυσίαν κατέ- 8
βησαν εἰς Τρῳάδα. καὶ ὅραμα διὰ νυκτὸς τῷ Παύλῳ 9

The call to Macedonia.

ὤφθη, ἀνὴρ Μακεδών τις ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν
καὶ λέγων Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. ὡς 10
δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακε-
δονίαν, συνβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς
εὐαγγελίσασθαι αὐτούς.

Samothracia, Neapolis, Philippi:

Ἀναχθέντες οὖν ἀπὸ Τρῳάδος εὐθυδρομήσαμεν εἰς 11
Σαμοθρᾴκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν, κἀκεῖθεν 12
εἰς Φιλίππους, ἥτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας
πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει δια-
τρίβοντες ἡμέρας τινάς. τῇ τε ἡμέρᾳ τῶν σαββάτων 13

ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελ-
14 θούσαις γυναιξίν. καί τις γυνὴ ὀνόματι Λυδία, πορφυρό- Lydia, the purple seller, baptized.
πωλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ
κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις
15 ὑπὸ Παύλου. ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς,
παρεκάλεσεν λέγουσα Εἰ κεκρίκατέ με πιστὴν τῷ
κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ
16 παρεβιάσατο ἡμᾶς. Ἐγένετο δὲ πορευομένων The maid with the spirit of divination.
ἡμῶν εἰς τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα
πύθωνα ὑπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχεν
17 τοῖς κυρίοις αὐτῆς μαντευομένη· αὕτη κατακολουθοῦσα
[τῷ] Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα Οὗτοι οἱ ἄν-
θρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες
18 καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. τοῦτο δὲ ἐποίει
ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ Παῦλος καὶ ἐπιστρέ-
ψας τῷ πνεύματι εἶπεν Παραγγέλλω σοι ἐν ὀνόματι
Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν αὐτῇ
19 τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ
ἐλπὶς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν Παῦλον καὶ Arrest of Paul and Silas.
τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας,
20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν Οὗτοι
οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι
21 ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν
22 παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν. καὶ συνε-
πέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρήξαντες Scourging and imprisonment.
23 αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν, πολλὰς δὲ ἐπιθέντες
αὐτοῖς πληγὰς ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ
24 δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν
τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν
φυλακὴν καὶ τοὺς πόδας ἠσφαλίσατο αὐτῶν εἰς τὸ
25 ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας
προσευχόμενοι ὕμνουν τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν

The earthquake.

οἱ δέσμιοι· ἄφνω δὲ σεισμὸς ἐγένετο μέγας ὥστε σαλευ- 26
θῆναι τὰ θεμέλια τοῦ δεσμωτηρίου, ἠνεῴχθησαν δὲ
[παραχρῆμα] αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ
ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν 27
ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς σπασάμενος τὴν
μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι
τοὺς δεσμίους. ἐφώνησεν δὲ Παῦλος μεγάλῃ φωνῇ 28
λέγων Μηδὲν πράξῃς σεαυτῷ κακόν, ἅπαντες γάρ ἐσμεν
ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος 29
γενόμενος προσέπεσεν τῷ Παύλῳ καὶ Σίλᾳ, καὶ προ- 30
αγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα
σωθῶ; οἱ δὲ εἶπαν Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, 31
καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ 32
τὸν λόγον τοῦ θεοῦ σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.
καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς 33
ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ
αὐτοῦ ἅπαντες παραχρῆμα, ἀναγαγών τε αὐτοὺς εἰς τὸν 34
οἶκον παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο πανοικεὶ
πεπιστευκὼς τῷ θεῷ. Ἡμέρας δὲ γενομένης ἀπέστειλαν 35
οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες Ἀπόλυσον τοὺς
Release of Paul and Silas. ἀνθρώπους ἐκείνους. ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς 36
λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν οἱ στρατηγοὶ
ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.
ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς Δείραντες ἡμᾶς δημοσίᾳ 37
ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν
εἰς φυλακήν· καὶ νῦν λάθρᾳ ἡμᾶς ἐκβάλλουσιν; οὐ γάρ,
ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. ἀπήγγειλαν 38
The power of the citizenship of Rome. δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα·
ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, καὶ 39
ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων
ἀπελθεῖν ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ ἀπὸ τῆς 40
φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκά-
λεσαν τοὺς ἀδελφοὺς καὶ ἐξῆλθαν.

Thessalonica.

1 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολ-
λωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν
2 Ἰουδαίων. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν
3 γραφῶν, διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν
ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός
ἐστιν ὁ χριστός, ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν.
4 καί τινες ἐξ αὐτῶν ἐπείσθησαν καὶ προσεκληρώθησαν
τῷ Παύλῳ καὶ [τῷ] Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων
πλῆθος πολὺ γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

Hostility of the Jews.

5 Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν
ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ ὀχλοποιήσαντες
ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος

Trial of Jason before the Politarchs for befriending Paul.

6 ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον· μὴ εὑρόντες
δὲ αὐτοὺς ἔσυρον Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς
πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώ-
7 σαντες οὗτοι καὶ ἐνθάδε πάρεισιν, οὓς ὑποδέδεκται
Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων
Καίσαρος πράσσουσι, βασιλέα ἕτερον λέγοντες εἶναι
8 Ἰησοῦν. ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας
9 ἀκούοντας ταῦτα, καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ
10 Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. Οἱ
δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τόν τε Παῦλον

Beroea.

καὶ τὸν Σίλαν εἰς Βέροιαν, οἵτινες παραγενόμενοι εἰς
11 τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῆεσαν· οὗτοι δὲ ἦσαν
εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν
λόγον μετὰ πάσης προθυμίας, [τὸ] καθ' ἡμέραν ἀνακρί-

Many converts.

12 νοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως. πολλοὶ μὲν
οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν

Pursued by the Jews from Thessalonica.

13 τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν
οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ
κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον
14 κἀκεῖ σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους. εὐθέως

δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι
ἕως ἐπὶ τὴν θάλασσαν· ὑπέμεινάν τε ὅ τε Σίλας καὶ ὁ
Τιμόθεος ἐκεῖ. οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον 15
ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ
τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν
ἐξήεσαν.

Athens:

Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, 16
παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδω-

in the Synagogue and the Agora:

λον οὖσαν τὴν πόλιν. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ 17
τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ
πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ καὶ 18
τῶν Ἐπικουρίων καὶ Στωικῶν φιλοσόφων συνέβαλλον
αὐτῷ, καί τινες ἔλεγον Τί ἂν θέλοι ὁ σπερμολόγος οὗτος
λέγειν; οἱ δέ Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·
ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο. ἐπιλα- 19

Paul before the Areopagus.

βόμενοί δὲ αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον ἤγαγον, λέγοντες
Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη [ἡ] ὑπὸ σοῦ λαλουμένη
διδαχή; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· 20
βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι. Ἀθηναῖοι 21
δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐ-
καίρουν ἢ λέγειν τι ἢ ἀκούειν τι καινότερον. σταθεὶς δὲ 22

Speech of Paul.

Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη Ἄνδρες Ἀθη-
ναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον 23

The Unknown God.

καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ΑΓΝΩΣΤΩ ΘΕΩ. ὃ οὖν
ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. ὁ 24
θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ,
οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειρο-
ποιήτοις ναοῖς κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θερα- 25
πεύεται προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ
πνοὴν καὶ τὰ πάντα· ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀν- 26
θρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας
προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας

The Areopagus (left). The *βασίλειος στοά* was situated in the Agora below on the right

27 αὐτῶν, ζητεῖν τὸν θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ
εὕροιεν, καίγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρ-
28 χοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς
καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν

Τοῦ γὰρ καὶ γένος ἐσμέν.

29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν
χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυ-
30 μήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. τοὺς μὲν οὖν
χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν ἀπαγγέλλει
31 τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν, καθότι
ἔστησεν ἡμέραν ἐν ᾗ μέλλει ΚΡΙΝΕΙΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ
ΕΝ ΔΙΚΑΙΟΣΥΝΗ ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν
32 ἀναστήσας αὐτὸν ἐκ νεκρῶν. ἀκούσαντες δὲ ἀνάστα- Rejection of his message.
σιν νεκρῶν οἱ μὲν ἐχλεύαζον οἱ δὲ εἶπαν Ἀκουσόμεθά
33 σου περὶ τούτου καὶ πάλιν. οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
34 μέσου αὐτῶν· τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευ-
σαν, ἐν οἷς καὶ Διονύσιος [ὁ] Ἀρεοπαγίτης καὶ γυνὴ Dionysius and Damaris.
ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

1 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κό- Corinth.
2 ρινθον. καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντι- Aquila and Priscilla.
κὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ
Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι Κλαύδιον
χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσ-
3 ἦλθεν αὐτοῖς, καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενεν παρ'
αὐτοῖς καὶ ἠργάζοντο, ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.
4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέν
5 τε Ἰουδαίους καὶ Ἕλληνας. Ὡς δὲ κατῆλθον
ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο Arrival of Silas and Timothy.
τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι
6 τὸν χριστὸν Ἰησοῦν. ἀντιτασσομένων δὲ αὐτῶν καὶ Rejected by the Jews.
βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς
αὐτούς Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς
7 ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. καὶ μεταβὰς

In the house of Titus Justus.

ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σε-
βομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συνα-
γωγῇ.

Conversion of Crispus.

Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ 8
σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούον-
τες ἐπίστευον καὶ ἐβαπτίζοντο.

Vision of Paul.

Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ 9
δι' ὁράματος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ
σιωπήσῃς, διότι ἐγώ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεταί 10
σοι τοῦ κακῶσαί σε, διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει
ταύτῃ.

Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἓξ διδάσκων 11
ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

Paul charged by the Jews before Gallio who refuses to hear their case.

Γαλλίωνος δὲ ἀνθυ- 12
πάτου ὄντος τῆς Ἀχαίας κατεπέστησαν οἱ Ἰουδαῖοι ὁμοθυ-
μαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες 13
ὅτι Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους
σέβεσθαι τὸν θεόν.

μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν 14
τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους Εἰ μὲν
ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι, κατὰ
λόγον ἂν ἀνεσχόμην ὑμῶν· εἰ δὲ ζητήματά ἐστιν περὶ λό- 15
γου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·
κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπήλασεν 16
αὐτοὺς ἀπὸ τοῦ βήματος. ἐπιλαβόμενοι δὲ πάντες Σωσθέ- 17
νην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος·
καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

Paul leaves Corinth.

Ὁ δὲ Παῦλος 18
ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξά-
μενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα
καὶ Ἀκύλας, κειράμενος ἐν Κενχρεαῖς τὴν κεφαλήν, εἶχεν
γὰρ εὐχήν. κατήντησαν δὲ εἰς Ἔφεσον, κἀκείνους κατέ- 19
λιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέ-
ξατο τοῖς Ἰουδαίοις. ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα 20
χρόνον μεῖναι οὐκ ἐπένευσεν, ἀλλὰ ἀποταξάμενος καὶ 21
εἰπών Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος
ἀνήχθη ἀπὸ τῆς Ἐφέσου, καὶ κατελθὼν εἰς Καισαρίαν, 22
ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς
Ἀντιόχειαν, καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχό- 23

Cenchreae.

Ephesus.

Caesarea.
Jerusalem (fourth visit).
Antioch.
Third missionary journey: through Galatia and Phrygia.

Corinth. The Lechaeum Road looking towards Acro-Corinth

μενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, στη-
ρίζων πάντας τοὺς μαθητάς.

Apollos at Ephesus.

24 Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ
γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν
25 ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου,
καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ
περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάνου.
26 οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκού-
σαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο
αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.
27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν προτρεψά-
μενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐ-
τόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευ-
28 κόσιν διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις
διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι
1 τὸν χριστὸν Ἰησοῦν. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ
εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη

Paul reaches Ephesus.

2 ἐλθεῖν εἰς Ἔφεσον καὶ εὑρεῖν τινὰς μαθητάς, εἶπέν τε πρὸς
αὐτούς Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ
πρὸς αὐτόν Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν.

The baptism of John.

3 εἶπέν τε Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ
4 Ἰωάνου βάπτισμα. εἶπεν δὲ Παῦλος Ἰωάνης ἐβάπτισεν
βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ'
5 αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. ἀκού-
σαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ·
6 καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας ἦλθε τὸ πνεῦμα
τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἐπροφή-
7 τευον. ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα. Εἰσελ-

Teaching in the synagogue.

8 θὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς
διαλεγόμενος καὶ πείθων περὶ τῆς βασιλείας τοῦ θεοῦ.
9 ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν κακολογοῦντες τὴν
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν

In the school of Tyrannus.

τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ

Τυράννου. τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας 10
τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ
κυρίου, Ἰουδαίους τε καὶ Ἕλληνας. Δυνάμεις τε οὐ 11
τὰς τυχούσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ 12
χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσ-
σεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ
πονηρὰ ἐκπορεύεσθαι. Ἐπεχείρησαν δέ τινες καὶ τῶν 13
περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς
ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου
Ἰησοῦ λέγοντες Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος
κηρύσσει. ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ 14
υἱοὶ τοῦτο ποιοῦντες. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν 15
εἶπεν αὐτοῖς Τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον
ἐπίσταμαι, ὑμεῖς δὲ τίνες ἐστέ; καὶ ἐφαλόμενος ὁ ἄνθρω- 16
πος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν κατακυριεύ-
σας ἀμφοτέρων ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ
τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο 17
δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς
κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας
αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι 18
καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ 19
περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέ-
καιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐ-
τῶν καὶ εὗρον ἀργυρίου μυριάδας πέντε. Οὕτως κατὰ 20
κράτος τοῦ κυρίου ὁ λόγος ηὔξανεν καὶ ἴσχυεν.

Miracles of healing.

Sceva and his seven sons and the evil spirit.

Many of those who practised magic burnt their books.

Advance of the Gospel.

PART VI. PAUL TURNS HIS FACE TOWARDS JERUSALEM AND ROME.

xix. 21—xxviii.

Projected tour of S. Paul culminating in Rome.

21 ΩΣ ΔΕ ΕΠΛΗΡΩΘΗ ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύεσθαι εἰς Ἰεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ 22 δεῖ με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, 23 αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς 24 ὁδοῦ. Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς [ἀργυροῦς] Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ 25 ὀλίγην ἐργασίαν, οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης 26 τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, 27 λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη [ἡ] Ἀσία καὶ [ἡ] οἰκου- 28 μένη σέβεται. ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 29 καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γαΐον καὶ 30 Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἴων αὐτὸν 31 οἱ μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυ- 32 τὸν εἰς τὸ θέατρον. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν

Demetrius and the silver shrines of the great goddess.

γὰρ ἡ ἐκκλησία συνκεχυμένη, καὶ οἱ πλείους οὐκ ἤδεισαν τίνος ἕνεκα συνεληλύθεισαν. ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων ὡσεὶ ἐπὶ ὥρας δύο [κραζόντων] Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. καταστείλας δὲ τὸν ὄχλον ὁ γραμματεύς φησιν Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; ἀναντιρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν. ἠγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσιν πρός τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν ἀλλήλοις. εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

Intervention of the town-clerk.

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν. διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, ποιήσας τε μῆνας τρεῖς γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σέκουνδος καὶ Γαῖος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος· οὗτοι δὲ προσελθόντες ἔμενον ἡμᾶς ἐν Τρῳάδι· ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ

Journey through Macedonia.

Three months in Achaia.

Return through Macedonia.

Passover at Philippi.

Ephesus. The Theatre

ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρῳάδα ἄχρι ἡμερῶν πέντε, Luke rejoins Paul.
7 οὗ διετρίψαμεν ἡμέρας ἑπτά. Ἐν δὲ τῇ μιᾷ τῶν Troas.
σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ Παῦλος διε-
λέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε
8 τὸν λόγον μέχρι μεσονυκτίου. ἦσαν δὲ λαμπάδες ἱκαναὶ
9 ἐν τῷ ὑπερῴῳ οὗ ἦμεν συνηγμένοι· καθεζόμενος δέ τις
νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος Eutychus.
ὕπνῳ βαθεῖ διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατε-
νεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω
10 καὶ ἤρθη νεκρός. καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ
συνπεριλαβὼν εἶπεν Μὴ θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ
11 ἐν αὐτῷ ἐστίν. ἀναβὰς δὲ [καὶ] κλάσας τὸν ἄρτον καὶ
γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς οὕτως
12 ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
13 οὐ μετρίως. Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον
ἀνήχθημεν ἐπὶ τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμ- Assos.
βάνειν τὸν Παῦλον, οὕτως γὰρ διατεταγμένος ἦν μέλλων
14 αὐτὸς πεζεύειν. ὡς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον,
15 ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην, κἀκεῖθεν ἀπο- Mitylene.
πλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ Chios.
δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένῃ ἤλθομεν Samos.
16 εἰς Μίλητον· κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Miletus.
Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ
Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατὸν εἴη αὐτῷ τὴν ἡμέραν τῆς
πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετε- Paul's farewell
18 καλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὡς δὲ to the elders of the church of Ephesus
παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε at Miletus.
ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς
19 μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, δουλεύων τῷ
κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ
πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν
20 Ἰουδαίων· ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων

His mission and his message.

τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ
κατ᾽ οἴκους, διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν 21
τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν
Ἰησοῦν. καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι 22
πορεύομαι εἰς Ἰερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντα
ἐμοὶ μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν 23
διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με
μένουσιν· ἀλλ᾽ οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν 24
τιμίαν ἐμαυτῷ ὡς τελειώσω τὸν δρόμον μου καὶ τὴν
διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρ-
τύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. καὶ νῦν 25
ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
πάντες ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν· διότι 26
μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρός εἰμι
ἀπὸ τοῦ αἵματος πάντων, οὐ γὰρ ὑπεστειλάμην τοῦ μὴ 27
ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν. προσέχετε 28
ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν ΤΗΝ ἘΚΚΛΗΣΙΑΝ ΤΟΥ̃
ΘΕΟΥ̃, ἣΝ ΠΕΡΙΕΠΟΙΉΣΑΤΟ διὰ τοῦ αἵματος τοῦ ἰδίου.
ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι 29
βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν 30
[αὐτῶν] ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα
τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν· διὸ γρηγο- 31
ρεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ
ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. καὶ 32
τὰ νῦν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς
χάριτος αὐτοῦ τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν

His personal integrity.

ΚΛΗΡΟΝΟΜΙΑΝ ἐΝ ΤΟΙ̃Σ ΗἩΓΙΑΣΜΈΝΟΙΣ ΠΑ̃ΣΙΝ. ἀργυρίου ἢ 33
χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· αὐτοὶ γινώ- 34
σκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ᾽ ἐμοῦ
ὑπηρέτησαν αἱ χεῖρες αὗται. πάντα ὑπέδειξα ὑμῖν ὅτι 35
οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων,
μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς

εἶπεν Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.
36 καὶ ταῦτα εἰπὼν θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
37 προσηύξατο. ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ
ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν
38 αὐτόν, ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι
οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμ-
πον δὲ αὐτὸν εἰς τὸ πλοῖον.

1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ'
αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἑξῆς Cos.
2 εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα· καὶ εὑρόντες πλοῖον Rhodes. Patara.
3 διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ἀναφά- Thence in another ship
ναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον to Tyre.
ἐπλέομεν εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον, ἐκεῖσε
4 γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον. ἀνευ-
ρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά,
οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπι- Paul warned not to go to
5 βαίνειν εἰς Ἰερουσόλυμα. ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς Jerusalem.
τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς
πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ
6 θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι ἀπη- Prayer upon the seashore.
σπασάμεθα ἀλλήλους, καὶ ἐνέβημεν εἰς τὸ πλοῖον,
7 ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. Ἡμεῖς δὲ
τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς
Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν Ptolemais.
8 ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ ἐπαύριον ἐξελθόντες
ἤλθαμεν εἰς Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Caesarea.
Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ ἐμείναμεν In the house of Philip the evangelist.
9 παρ' αὐτῷ. τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι
10 προφητεύουσαι. Ἐπιμενόντων δὲ ἡμέρας πλείους κατ-
ἦλθέν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος, The prophecy of Agabus.
11 καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου
δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει
τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη

οὕτως δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παρα- 12
δώσουσιν εἰς χεῖρας ἐθνῶν. ὡς δὲ ἠκούσαμεν ταῦτα,
παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν
αὐτὸν εἰς Ἰερουσαλήμ. τότε ἀπεκρίθη [ὁ] Παῦλος 13
The readiness of Paul to suffer. Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν;
ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου
Ἰησοῦ. μὴ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες 14
Τοῦ κυρίου τὸ θέλημα γινέσθω.

Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνε- 15
Jerusalem. βαίνομεν εἰς Ἰερουσόλυμα· συνῆλθον δὲ καὶ τῶν μαθητῶν 16
ἀπὸ Καισαρίας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν
Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. Γενομένων δὲ 17
ἡμῶν εἰς Ἰερουσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ
ἀδελφοί. τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν 18
Report made to James and the elders. πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν 19
ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.
οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἶπάν τε αὐτῷ 20
Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις
τῶν πεπιστευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου
ὑπάρχουσιν· κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν 21
διδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη πάντας
Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ
τοῖς ἔθεσιν περιπατεῖν. τί οὖν ἐστίν; πάντως ἀκού- 22
σονται ὅτι ἐλήλυθας. τοῦτο οὖν ποίησον ὃ σοι λέγομεν· 23
S. Paul purifies himself with the four Nazirites and defrays the expenses of their offerings. εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ' ἑαυτῶν.
τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς καὶ δαπάνη- 24
σον ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν κεφαλήν, καὶ γνώ-
σονται πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν,
ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. περὶ 25
δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἀπεστείλαμεν κρί-

ναντες φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα
26 καὶ πνικτὸν καὶ πορνείαν. τότε ὁ Παῦλος παραλαβὼν
τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς
εἰσῄει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν ΤΩΝ
ΗΜΕΡΩΝ ΤΟΥ ΑΓΝΙΣΜΟΥ ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς
ἑκάστου αὐτῶν ἡ προσφορά.

Attack upon S. Paul in the temple, led by the Jews from Asia.

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ
τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέ-
χεον πάντα τὸν ὄχλον καὶ ἐπέβαλαν ἐπ᾽ αὐτὸν τὰς χεῖρας,
28 κράζοντες Ἄνδρες Ἰσραηλεῖται, βοηθεῖτε· οὗτός ἐστιν
ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ
τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ
Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκεν τὸν
29 ἅγιον τόπον τοῦτον. ἦσαν γὰρ προεωρακότες Τρόφιμον
τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς
30 τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. ἐκινήθη τε ἡ πόλις ὅλη
καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ
Παύλου εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσ-
31 θησαν αἱ θύραι. Ζητούντων τε αὐτὸν ἀποκτεῖναι ἀνέβη
φάσις τῷ χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συγχύννεται
32 Ἰερουσαλήμ, ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ
ἑκατοντάρχας κατέδραμεν ἐπ᾽ αὐτούς, οἱ δὲ ἰδόντες τὸν
χιλίαρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν
33 Παῦλον. τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ
καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί, καὶ ἐπυνθάνετο τίς
34 εἴη καὶ τί ἐστιν πεποιηκώς· ἄλλοι δὲ ἄλλο τι ἐπε-
φώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ
ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς
35 τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς,
συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν
36 βίαν τοῦ ὄχλου, ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ
37 κράζοντες Αἶρε αὐτόν. Μέλλων τε εἰσάγε-
σθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ

Intervention of the tribune Claudius Lysias.

Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστὶ
γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν 38
ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς
τετρακισχιλίους ἄνδρας τῶν σικαρίων; εἶπεν δὲ ὁ Παῦλος 39
Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας,
οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν
μοι λαλῆσαι πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ ὁ 40
Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ
τῷ λαῷ, πολλῆς δὲ σιγῆς γενομένης προσεφώνησεν τῇ
Ἑβραΐδι διαλέκτῳ λέγων Ἄνδρες ἀδελφοὶ καὶ πατέρες, 1
ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.— ἀκού- 2
σαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς
μᾶλλον παρέσχον ἡσυχίαν. καί φησιν— Ἐγώ εἰμι 3
ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας,
ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας
Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου
νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς
ἐστὲ σήμερον, ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, 4
δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ
γυναῖκας, ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ 5
πρεσβυτέριον· παρ᾽ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς
τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς
ἐκεῖσε ὄντας δεδεμένους εἰς Ἰερουσαλὴμ ἵνα τιμωρηθῶσιν.
Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ 6
περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι
φῶς ἱκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα 7
φωνῆς λεγούσης μοι Σαούλ Σαούλ, τί με διώκεις; ἐγὼ 8
δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ Ἐγώ
εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. οἱ δὲ σὺν ἐμοὶ 9
ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν
τοῦ λαλοῦντός μοι. εἶπον δέ Τί ποιήσω, κύριε; ὁ δὲ 10
κύριος εἶπεν πρός με Ἀναστὰς πορεύου εἰς Δαμασκόν,
κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι

Paul permitted to address the people from the stairs.

His defence to the people.

His early life and zeal for the law.

The vision on the Damascus road.

11 ποιῆσαι. ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ
φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι
12 ἦλθον εἰς Δαμασκόν. Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς Paul and Ananias.
κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοι-
13 κούντων Ἰουδαίων, ἐλθὼν πρὸς ἐμὲ καὶ ἐπιστὰς εἶπέν
μοι Σαοὺλ ἀδελφέ, ἀνάβλεψον· κἀγὼ αὐτῇ τῇ ὥρᾳ
14 ἀνέβλεψα εἰς αὐτόν. ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων
ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ καὶ
ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος
15 αὐτοῦ, ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν
16 ἑώρακας καὶ ἤκουσας. καὶ νῦν τί μέλλεις; ἀναστὰς
βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσά-
17 μενος τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι ὑποστρέψαντι
εἰς Ἰερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ The vision in the temple at Jerusalem.
18 γενέσθαι με ἐν ἐκστάσει καὶ ἰδεῖν αὐτὸν λέγοντά μοι
Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ, διότι οὐ
19 παραδέξονταί σου μαρτυρίαν περὶ ἐμοῦ. κἀγὼ εἶπον
Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ
δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·
20 καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου,
καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων
21 τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. καὶ εἶπεν πρός
με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ
22 σε. Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου καὶ Rage and fury of the people.
ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς
23 τὸν τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν. κραυγαζόντων
τε αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια καὶ κονιορτὸν βαλ-
24 λόντων εἰς τὸν ἀέρα ἐκέλευσεν ὁ χιλίαρχος εἰσάγεσθαι Intervention of Lysias.
αὐτὸν εἰς τὴν παρεμβολήν, εἶπας μάστιξιν ἀνετάζεσθαι
αὐτὸν ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.
25 ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν εἶπεν πρὸς τὸν Paul, about to be scourged, declares his Roman citizenship.
ἑστῶτα ἑκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον Ῥωμαῖον
26 καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; ἀκούσας δὲ ὁ

ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ Λέγε 27
μοι, σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη Ναί. ἀπεκρίθη δὲ ὁ 28
χιλίαρχος Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. εὐθέως οὖν ἀπέστησαν ἀπ᾽ αὐτοῦ οἱ μέλ- 29
λοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.

Lysias brings Paul before the Sanhedrin (first trial).

Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλὲς τὸ τί 30
κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. ἀτενίσας δὲ 1
Παῦλος τῷ συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶ- 2
σιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς 3
αὐτὸν εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες εἶπαν Τὸν ἀρχι- 4
ερέα τοῦ θεοῦ λοιδορεῖς; ἔφη τε ὁ Παῦλος Οὐκ ἤδειν, 5
ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γὰρ ὅτι Ἄρχοντα
τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. Γνοὺς δὲ ὁ Παῦλος 6
ὅτι τὸ ἓν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νε-
κρῶν κρίνομαι. τοῦτο δὲ αὐτοῦ λαλοῦντος ἐγένετο στάσις 7
τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγ- 8
γελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα. ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς 9
τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ·

Paul and the high priest Ananias.

Violent dissension between the Pharisees and Sadducees.

10 εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος—. Πολλῆς δὲ
γινομένης στάσεως φοβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ Paul rescued by Lysias.
ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβὰν
ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν εἰς τὴν παρεμβο-
11 λήν. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος His vision.
εἶπεν Θάρσει, ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἰερου-
12 σαλὴμ οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. Γε-
νομένης δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι The conspiracy to murder him
ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πεῖν
13 ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. ἦσαν δὲ πλείους
τεσσεράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·
14 οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέ-
ροις εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς
15 γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν
ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως
καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσαι
16 αὐτὸν ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ
υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν παραγενόμενος revealed to Paul by his nephew.
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατονταρχῶν
ἔφη Τὸν νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλίαρχον, ἔχει
18 γὰρ ἀπαγγεῖλαί τι αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτὸν
ἤγαγεν πρὸς τὸν χιλίαρχον καί φησιν Ὁ δέσμιος Παῦλος
προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἀγα-
19 γεῖν πρὸς σέ, ἔχοντά τι λαλῆσαί σοι. ἐπιλαβόμενος
δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ ἀναχωρήσας κατ' ἰδίαν
20 ἐπυνθάνετο Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι; εἶπεν δὲ
ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον
τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλων τι
21 ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ· σὺ οὖν μὴ πει-
σθῇς αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες
πλείους τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε

φαγεῖν μήτε πεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν
ἕτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 ὁ μὲν οὖν
χιλίαρχος ἀπέλυσε τὸν νεανίσκον παραγγείλας
μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ. 23 Καὶ
προσκαλεσάμενός τινας δύο τῶν ἑκατονταρχῶν εἶπεν
Ἑτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν
ἕως Καισαρίας, καὶ ἱππεῖς ἑβδομήκοντα καὶ δεξιολά-
βους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, 24 κτήνη
τε παραστῆσαι ἵνα ἐπιβιβάσαντες τὸν Παῦλον δια-
σώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, 25 γράψας ἐπιστολὴν
ἔχουσαν τὸν τύπον τοῦτον 26 Κλαύδιος Λυσίας τῷ
κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν ἄνδρα τοῦτον
συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖ-
σθαι ὑπ' αὐτῶν ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλάμην,
μαθὼν ὅτι Ῥωμαῖός ἐστιν, 28 βουλόμενός τε ἐπιγνῶναι τὴν
αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ [κατήγαγον εἰς τὸ συνέδριον
αὐτῶν]. 29 ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ
νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα
ἔγκλημα. 30 μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα
ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς
κατηγόροις λέγειν πρὸς αὐτὸν ἐπὶ σοῦ. 31 Οἱ μὲν
οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλα-
βόντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντι-
πατρίδα· 32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς ἀπέρ-
χεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν·
33 οἵτινες εἰσελθόντες εἰς τὴν Καισαρίαν καὶ ἀναδόντες
τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον
αὐτῷ. 34 ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχείας
ἐστὶν καὶ πυθόμενος 35 ὅτι ἀπὸ Κιλικίας Διακούσομαί σου,
ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται· κελεύσας
ἐν τῷ πραιτωρίῳ τοῦ Ἡρῴδου φυλάσσεσθαι αὐτόν.

Preparation of the escort.

The letter of Lysias to Felix.

Paul conveyed to Caesarea.

Questioned by Felix.

Second trial, before Felix.

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας 1
μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός,

2 οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. κλη-
θέντος δὲ [αὐτοῦ] ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων Speech of Tertullus.
Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων
3 γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε
καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης
4 εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ
5 ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικίᾳ. εὑρόντες γὰρ
τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα στάσεις πᾶσι τοῖς
Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς
6 τῶν Ναζωραίων αἱρέσεως, ὃς καὶ τὸ ἱερὸν ἐπείρασεν βε-
8 βηλῶσαι, ὃν καὶ ἐκρατήσαμεν, παρ' οὗ δυνήσῃ αὐτὸς ἀνα-
κρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦ-
9 μεν αὐτοῦ. συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες
10 ταῦτα οὕτως ἔχειν. Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ Paul's defence.
τοῦ ἡγεμόνος λέγειν Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν
τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἐμαυτοῦ
11 ἀπολογοῦμαι, δυναμένου σου ἐπιγνῶναι, ὅτι οὐ πλείους
εἰσίν μοι ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς
12 Ἰερουσαλήμ, καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα
διαλεγόμενον ἢ ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς
13 συναγωγαῖς οὔτε κατὰ τὴν πόλιν, οὐδὲ παραστῆσαί δύ-
14 νανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου. ὁμολογῶ δὲ
τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν οὕτως
λατρεύω τῷ πατρῴῳ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν
15 νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις, ἐλπίδα
ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται,
16 ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων· ἐν
τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν
17 πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός. δι' ἐτῶν
δὲ πλειόνων ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου
18 παρεγενόμην καὶ προσφοράς, ἐν αἷς εὗρόν με ἡγνισμένον
ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ
19 ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ

κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ,– ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὗρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἑστὼς ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν. 20 21

The case deferred.

Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ διαγνώσομαι τὰ καθ' ὑμᾶς· διαταξάμενος τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ. 22 23

Felix and S. Paul.

Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὔσῃ Ἰουδαίᾳ μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται [αὐτῷ] ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ. 24 25 26

After two years Festus succeeds Felix.

Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον. 27

Festus refuses the request that S. Paul should be brought to Jerusalem.

Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρίας, ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι· Οἱ οὖν ἐν ὑμῖν, φησίν, δυνατοὶ συνκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορείτωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, 1 2 3 4 5 6

καταβὰς εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ
7 βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. παραγενο- S. Paul before Festus appeals to Caesar (third trial).
μένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ Ἰεροσολύμων
καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα
καταφέροντες ἃ οὐκ ἴσχυον ἀποδεῖξαι, τοῦ Παύλου
8 ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων
9 οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἥμαρτον. ὁ
Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι
ἀποκριθεὶς τῷ Παύλῳ εἶπεν Θέλεις εἰς Ἰεροσόλυμα
10 ἀναβὰς ἐκεῖ περὶ τούτων κριθῆναι ἐπ᾽ ἐμοῦ; εἶπεν δὲ ὁ
Παῦλος Ἑστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὗ με
δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκηκα, ὡς καὶ σὺ
11 κάλλιον ἐπιγινώσκεις. εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον
θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ
δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδείς με
12 δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. τότε
ὁ Φῆστος συνλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη
Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

13 Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασι- Agrippa II and Bernice visit Festus.
λεὺς καὶ Βερνίκη κατήντησαν εἰς Καισαρίαν ἀσπασά-
14 μενοι τὸν Φῆστον. ὡς δὲ πλείους ἡμέρας διέτριβον
ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον
λέγων Ἀνήρ τίς ἐστιν καταλελειμμένος ὑπὸ Φήλικος
15 δέσμιος, περὶ οὗ γενομένου μου εἰς Ἰεροσόλυμα ἐνεφά-
νισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,
16 αἰτούμενοι κατ᾽ αὐτοῦ καταδίκην· πρὸς οὓς ἀπεκρίθην
ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον
πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς
κατηγόρους τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλή-
17 ματος. συνελθόντων οὖν ἐνθάδε ἀναβολὴν μηδεμίαν
ποιησάμενος τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα
18 ἀχθῆναι τὸν ἄνδρα· περὶ οὗ σταθέντες οἱ κατήγοροι
19 οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρῶν, ζητή-

ματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς
αὐτὸν καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ
Παῦλος ζῆν. ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων 20
ζήτησιν ἔλεγον εἰ βούλοιτο πορεύεσθαι εἰς Ἰεροσόλυμα
κἀκεῖ κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου ἐπικα- 21
λεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ
διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω
αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον 22
Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον,
S. Paul before Agrippa and Festus (fourth trial). φησίν, ἀκούσῃ αὐτοῦ. Τῇ οὖν ἐπαύριον 23
ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς
φαντασίας καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σύν τε
χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως
καὶ κελεύσαντος τοῦ Φήστου ἤχθη ὁ Παῦλος. καί 24
φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ
συνπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν
τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι ἔν τε Ἰεροσολύ-
μοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι.
ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν θανάτου πεπρα- 25
χέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν
ἔκρινα πέμπειν. περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ 26
οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα
ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενο-
μένης σχῶ τί γράψω· ἄλογον γάρ μοι δοκεῖ πέμποντα 27
δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Ἀγρίπ- XXVI 1
πας δὲ πρὸς τὸν Παῦλον ἔφη Ἐπιτρέπεταί σοι ὑπὲρ
σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα
Paul's defence. ἀπελογεῖτο Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, 2
βασιλεῦ Ἀγρίππα, ἡγημαι ἐμαυτὸν μακάριον ἐπὶ σοῦ
μέλλων σήμερον ἀπολογεῖσθαι, μάλιστα γνώστην ὄντα 3
σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων·
His early life. διὸ δέομαι μακροθύμως ἀκοῦσαί μου. Τὴν μὲν οὖν 4
βίωσίν μου ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ

ἔθνει μου ἔν τε Ἰεροσολύμοις ἴσασι πάντες Ἰουδαῖοι,
προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι
κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας
ἔζησα Φαρισαῖος. καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς
πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ
ἕστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν
ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταν- The hope of Israel and the resurrection.
τῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων,
βασιλεῦ· τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς
νεκροὺς ἐγείρει; Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ
ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι·
ὃ καὶ ἐποίησα ἐν Ἰεροσολύμοις, καὶ πολλούς τε τῶν His persecution of the church.
ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρ-
χιερέων ἐξουσίαν λαβών, ἀναιρουμένων τε αὐτῶν κατή-
νεγκα ψῆφον, καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις
τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε
ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.
Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας
καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων ἡμέρας μέσης κατὰ
τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρό- His conversion.
τητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ
πορευομένους· πάντων τε καταπεσόντων ἡμῶν εἰς τὴν
γῆν ἤκουσα φωνὴν λέγουσαν πρός με τῇ Ἑβραΐδι δια-
λέκτῳ Σαούλ Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς
κέντρα λακτίζειν. ἐγὼ δὲ εἶπα Τίς εἶ, κύριε; ὁ δὲ
κύριος εἶπεν Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ
ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο
γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρ-
τυρα ὧν τε εἶδές με ὧν τε ὀφθήσομαί σοι, ἐξαιρούμενός
σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ
ἀποστέλλω σε ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπι-
στρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ
Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρ-

τιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.
Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ 19
οὐρανίῳ ὀπτασίᾳ, ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε καὶ 20
The mission to the Gentiles. Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ
τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν
ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.
His arrest. ἕνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ 21
ἐπειρῶντο διαχειρίσασθαι. ἐπικουρίας οὖν τυχὼν τῆς 22
ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα μαρτυρό-
μενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ
προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς,
The suffering of the Messiah foretold. εἰ παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως 23
νεκρῶν φῶς μέλλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς
ἔθνεσιν. Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ 24
Φῆστος μεγάλῃ τῇ φωνῇ φησίν Μαίνῃ, Παῦλε· τὰ
πολλά σε γράμματα εἰς μανίαν περιτρέπει. ὁ δὲ 25
Παῦλος Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλὰ
ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.
ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν παρ- 26
ρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τούτων οὐ
πείθομαι οὐθέν, οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον
S. Paul and Agrippa. τοῦτο. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; 27
οἶδα ὅτι πιστεύεις. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον 28
Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι. ὁ δὲ Παῦλος 29
Εὐξαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ
μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον
γενέσθαι τοιούτους ὁποῖος καὶ ἐγώ εἰμι παρεκτὸς τῶν
δεσμῶν τούτων. Ἀνέστη τε ὁ βασιλεὺς καὶ 30
ὁ ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ συνκαθήμενοι αὐτοῖς, καὶ 31
ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι
Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον πράσσει ὁ ἄνθρωπος
οὗτος. Ἀγρίππας δὲ τῷ Φήστῳ ἔφη Ἀπολελύσθαι 32
ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

The voyage to Rome. Paul in the charge of Julius.

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν,
παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας
2 ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς. ἐπι-
βάντες δὲ πλοίῳ Ἀδραμυντηνῷ μέλλοντι πλεῖν εἰς τοὺς
κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν
3 Ἀριστάρχου Μακεδόνος Θεσσαλονικέως· τῇ τε ἑτέρᾳ
κατήχθημεν εἰς Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ Sidon.
Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς φίλους πορευ-
4 θέντι ἐπιμελείας τυχεῖν. κἀκεῖθεν ἀναχθέντες ὑπεπλεύ-
σαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους,
5 τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
διαπλεύσαντες κατήλθαμεν εἰς Μύρρα τῆς Λυκίας. Myra.
6 Κἀκεῖ εὑρὼν ὁ ἑκατοντάρχης πλοῖον Ἀλεξανδρινὸν πλέον Transferred to
7 εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ἐν ἱκαναῖς an Alexandrian corn-ship.
δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι κατὰ
τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύ- Cnidus.
8 σαμεν τὴν Κρήτην κατὰ Σαλμώνην, μόλις τε παραλεγό- Crete.
μενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Fair Havens.
9 Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασέα. Ἱκανοῦ δὲ
χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ
πλοὸς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,
10 παρῄνει ὁ Παῦλος λέγων αὐτοῖς Ἄνδρες, θεωρῶ ὅτι The conference.
μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου
καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν
11 ἔσεσθαι τὸν πλοῦν. ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ
καὶ τῷ ναυκλήρῳ μᾶλλον ἐπείθετο ἢ τοῖς ὑπὸ Παύλου
12 λεγομένοις. ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς
παραχειμασίαν οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι
ἐκεῖθεν, εἴ πως δύναιντο καταντήσαντες εἰς Φοίνικα Attempt to reach Phoenix.
παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα
13 καὶ κατὰ χῶρον. Ὑποπνεύσαντος δὲ νότου δόξαντες
τῆς προθέσεως κεκρατηκέναι ἄραντες ἆσσον παρελέ-
14 γοντο τὴν Κρήτην. μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς

The E.N.E. gale, Euraquilo.

ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων· συναρπασ- 15
θέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν
τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα. νησίον δέ τι ὑποδρα- 16

Under the lee of Cauda.

μόντες καλούμενον Καῦδα ἰσχύσαμεν μόλις περικρατεῖς
γενέσθαι τῆς σκάφης, ἣν ἄραντες βοηθείαις ἐχρῶντο 17
ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν
Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέ-
ροντο. σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν 18
ἐποιοῦντο, καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ 19
πλοίου ἔριψαν. μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόν- 20

Fourteen days drifting in the gale.

των ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικει-
μένου, λοιπὸν περιῃρεῖτο ἐλπὶς πᾶσα τοῦ σώζεσθαι
ἡμᾶς. Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε σταθεὶς 21
ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν Ἔδει μέν, ὦ ἄνδρες,
πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης
κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. καὶ τὰ 22
νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ ψυχῆς οὐδεμία
ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου· παρέστη γάρ μοι 23
ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμί, ᾧ καὶ λατρεύω, ἄγγε-
λος λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παρα- 24
στῆναι, καὶ ἰδοὺ κεχάρισταί σοι ὁ θεὸς πάντας τοὺς
πλέοντας μετὰ σοῦ. διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω 25
γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί
μοι. εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς 26
27

The ship wrecked in S. Paul's Bay at Malta.

δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο διαφερομένων ἡμῶν
ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται
προσάγειν τινὰ αὐτοῖς χώραν. καὶ βολίσαντες εὗρον 28
ὀργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν
βολίσαντες εὗρον ὀργυιὰς δεκαπέντε· φοβούμενοί τε 29
μή που κατὰ τραχεῖς τόπους ἐκπέσωμεν ἐκ πρύμνης
ῥίψαντες ἀγκύρας τέσσαρας ηὔχοντο ἡμέραν γενέσθαι.
Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ 30
χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει

Malta. St Paul's Bay (looking towards the island of Salmonetta)

31 ὡς ἐκ πρῴρης ἀγκύρας μελλόντων ἐκτείνειν, εἶπεν ὁ
Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν μὴ
οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύ-
32 νασθε. τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία
33 τῆς σκάφης καὶ εἴασαν αὐτὴν ἐκπεσεῖν. Ἄχρι δὲ οὗ
ἡμέρα ἤμελλεν γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας
μεταλαβεῖν τροφῆς λέγων Τεσσαρεσκαιδεκάτην σήμε-
ρον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηθὲν προσ-
34 λαβόμενοι· διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς,
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς
35 γὰρ ὑμῶν θρὶξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται. εἰπὰς
δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον
36 πάντων καὶ κλάσας ἤρξατο ἐσθίειν. εὔθυμοι δὲ γενό-
37 μενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. ἤμεθα
δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὡς ἑβδομήκοντα ἕξ.
38 κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον ἐκβαλλό-
39 μενοι τὸν σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα
ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον τέ τινα
κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ δύναιντο
40 ἐκσῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόντες εἴων
εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηριας τῶν
πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεούσῃ
41 κατεῖχον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον
διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῷρα
ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ
42 τῆς βίας. Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς
δεσμώτας ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγῃ·
43 ὁ δὲ ἑκατοντάρχης βουλόμενος διασῶσαι τὸν Παῦλον
ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέν τε τοὺς
δυναμένους κολυμβᾶν ἀπορίψαντας πρώτους ἐπὶ τὴν
44 γῆν ἐξιέναι, καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς
δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο
πάντας διασωθῆναι ἐπὶ τὴν γῆν.

Paul at Malta.

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελιτήνη ἡ 1
νῆσος καλεῖται. οἵ τε βάρβαροι παρεῖχαν οὐ τὴν τυχοῦ- 2
σαν φιλανθρωπίαν ἡμῖν, ἅψαντες γὰρ πυρὰν προσελά-
βοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ
τὸ ψύχος. συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι 3
πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ τῆς
Bitten by a viper. θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. ὡς δὲ 4
εἶδαν οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς
αὐτοῦ, πρὸς ἀλλήλους ἔλεγον Πάντως φονεύς ἐστιν
ὁ ἄνθρωπος οὗτος ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ
δίκη ζῆν οὐκ εἴασεν. ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον 5
εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· οἱ δὲ προσεδόκων αὐτὸν 6
μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ
πολὺ δὲ αὐτῶν προσδοκώντων καὶ θεωρούντων μηδὲν
ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον
αὐτὸν εἶναι θεόν. Ἐν δὲ τοῖς περὶ τὸν τόπον 7
ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι
Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως
The healing of the father of Publius the chief man of the island. ἐξένισεν. ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς 8
καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι, πρὸς ὃν ὁ
Παῦλος εἰσελθὼν καὶ προσευξάμενος ἐπιθεὶς τὰς χεῖρας
αὐτῷ ἰάσατο αὐτόν. τούτου δὲ γενομένου [καὶ] οἱ λοιποὶ 9
οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθερα-
πεύοντο, οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ 10
ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας.

The voyage continued. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει- 11
μακότι ἐν τῇ νήσῳ Ἀλεξανδρινῷ, παρασήμῳ Διοσκού-
Syracuse. ροις. καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν 12
ἡμέρας τρεῖς, ὅθεν περιελόντες κατηντήσαμεν εἰς 13
Rhegium. Ῥήγιον. καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου
Puteoli. δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, οὗ εὑρόντες ἀδελφοὺς 14
παρεκλήθημεν παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ
Rome. οὕτως εἰς τὴν Ῥώμην ἤλθαμεν. κἀκεῖθεν οἱ ἀδελφοὶ 15

ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ 16 Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβε θάρσος. Ὅτε δὲ εἰσήλθαμεν εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ. The brethren meet Paul at Appii Forum and The Three Taverns.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συνκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις δέσμιος ἐξ Ἰεροσολύμων παρεδόθην εἰς τὰς 18 χεῖρας τῶν Ῥωμαίων, οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν 19 ἐμοί· ἀντιλεγόντων δὲ τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι 20 κατηγορεῖν. διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι, εἵνεκεν γὰρ τῆς ἐλπίδος 21 τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι. οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν 22 ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν. ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ 23 ἀντιλέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθαν πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ νόμου Μωυσέως καὶ τῶν 24 προφητῶν ἀπὸ πρωὶ ἕως ἑσπέρας. Καὶ οἱ μὲν ἐπείθοντο 25 τοῖς λεγομένοις οἱ δὲ ἠπίστουν, ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου 26 τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν λέγων Conference with the Jews. His final charge and its rejection.

Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν
Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·
ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, 27
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσομαι αὐτούς.

γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν ἀπεστάλη 28
τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Two years ministry in captivity in peace.

Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ 30
ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, 31
κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ
περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας
ἀκωλύτως.

NOTES

PART I. i.—vi. 7.

The Church at Jerusalem.

This period extended over not more than three years after the resurrection, but S. Luke gives no definite clue to its duration, and is very vague in his notes of time. The following are the chief matters of interest:

1. *Introduction.* i. 1–14: (*a*) The dedication and connection with the Gospel. (*b*) The 40 days; the promise of the Holy Spirit. (*c*) The last commission of the risen Lord to the apostles, the spread of the Gospel from Jerusalem to the ends of the earth; (*d*) the ascension and promise of the second coming.

2. *The Preparation*: (*a*) Speech of S. Peter, i. 15–22, and election of Matthias, 23–26. (*b*) The promise fulfilled; the baptism of the church at Pentecost, ii. 1–13.

3. The Christology of S. Peter and the apostles; the witnesses of the resurrection:

Speeches of S. Peter: (*a*) At Pentecost to the people, ii. 14–39. (*b*) After the healing of the lame man in the temple to the people, iii. 12–26. (*c*) After arrest before Annas and the chief priests; the miracle wrought in the name of Jesus the Messiah by the Holy Spirit through the apostles; the rulers charged with responsibility for His death, iv. 9–11. (*d*) Before the Sanhedrin, v. 29–32.

Christology: Jesus of Nazareth is the Messiah of Jewish expectation: (*a*) raised up by God: (*b*) baptized with the Holy Spirit: (*c*) the suffering servant crucified (*d*) and risen again, the Saviour of the world: (*e*) exalted to God's throne: (*f*) destined to come again.

N.B. Every argument is supported by appeal to prophecy reinterpreted in the light of the facts of which the apostles were witnesses.

4. Growth and organization of the church:

(*a*) At election of Matthias: 120 members, i. 15. (*b*) After Pentecost: 3000 members. The common life of the church: (1) The

apostles' teaching. (2) The fellowship. (3) The breaking of bread. (4) Prayer in the temple and at home. (*c*) After the miracle in the temple; 5000 members; community of goods becomes necessary; the gift of Barnabas; the sin of Ananias and Sapphira, iv. 32—v. 11. Further miracles and increase of the church. (*d*) In consequence of further growth difficulties between the Hellenists and Hebrews arise; appointment of the Seven; a great number of priests added to the church, vi. 1–7.

5. Relations with the Jewish authorities: The first persecution due to the hostility of the Sadducees in consequence of the healing of the lame man was marked by the boldness of the apostles and the growing popularity of the church with the people, iii. 3–11. The Sadducees denied the resurrection from the dead, and the resurrection of the Nazarene laid the responsibility for His death upon them. Two formal attempts to suppress the preaching of the apostles met with no success, iv. 1–22, v. 17, 18. The Pharisees so far were not hostile.

Ch. 1. Introduction. Last Instruction of the Risen Lord. 1–8.

1. **τὸν μὲν πρῶτον λόγον.** 'The former treatise,' sc. the Gospel of S. Luke, not 'the first in a series.' *πρῶτος*, as is common in the *κοινὴ διάλεκτος* of Hellenistic Greek, = *πρότερος*, a word not found in Luke. Cf. vii. 12, 13; 1 Cor. xv. 45–47; Heb. viii. 7. No argument can therefore be founded on the use of *πρῶτος* to prove that S. Luke contemplated writing a third volume. Note that *μέν*, as is frequent in the Lucan writings, has no *δέ* following. **ὦ Θεόφιλε,** Lk. i. 3, *κράτιστε* Θεόφιλε, 'most excellent.' Luke may have become more intimate, and dropped the title which is applied in the Acts to the procurators, Felix and Festus, xxiii. 26, xxvi. 25. Blass regards Theophilus as a native of Antioch of position, Ramsay as a Roman citizen and resident in the capital. The name 'Theophilus' may have been adopted at baptism; it is certainly not a generic name for any Christian. **ὧν ἤρξατο...διδάσκειν,** for the relative attraction cf. iii. 21. S. Luke had set himself the task of writing a complete (*πάντων*) narrative of the 'words' and 'works' of Jesus in the Gospel. In the Acts he sets forth the work of the Holy Spirit manifesting itself in the acts and teaching of the apostles and evangelists. *ἤρξατο ποιεῖσθαι* is regarded by some as a periphrasis for *ἐποίησεν*, but while this may be more or less true in some of the 28 cases in which the construction occurs in Luke, here *ἤρξατο* carries its full force. The work begun

by Jesus was continued by the Holy Spirit revealing Himself in the apostles and their successors.

2. **ἄχρι ἧς ἡμέρας** = *ἄχρι τῆς ἡμέρας ἧ*, cf. Lk. i. 20. **διὰ πνεύματος ἁγίου**, tr. 'after that He had given instructions through the Holy Ghost to the apostles.' Codex Bezae adds 'to preach the Gospel.' Jesus in giving His commands to the apostles acted under the influence of the Holy Spirit with which He had been endowed at His baptism (cf. x. 38). **ἐξελέξατο**, cf. the choice of the twelve, Lk. vi. 13. **ἀνελήμφθη**. The form is Hellenistic, cf. Lk. ix. 51.

3. **παρέστησεν** = presented Himself, cf. Lk. xxiv., Mt. xxviii. 16–20, Jn xx., xxi., 1 Cor. xv. 6, 7. **ἐν...τεκμηρίοις**. *ἐν* instrumental. Physicians distinguished *σημεῖα*, symptoms from observation, and *τεκμήρια*, the proofs based upon evidence; cf. esp. the appearance to the apostles when Thomas was with them, Jn xx. 26–29. **δι' ἡμερῶν τεσσεράκοντα**. In cl. Gk *διά* with the gen. means after, as inf. xxiv. 17, Gal. ii. 1, but here clearly 'at intervals during 40 days,' cf. Lk v. 5, *δι' ὅλης νυκτός*. For other periods of 40 days cf. Gen. vii. 4, Ex. xxiv. 18, Mt. iv. 2. From the Acts alone we gather that the ascension took place 40 days after Easter; the parting at Bethany (Lk. xxiv. 51) may have been an incident in the 40 days, but it would be more in accordance with S. Luke's plan (Lk. i. 1) to record, however briefly, the final consummation of the life and resurrection of Christ. **ὀπτανόμενος**, a late Hellenistic word which occurs nowhere else in N.T. It denotes not a mere vision but a real objective appearance. The pres. part. implies that the appearances were intermittent, not continuous. The noun *ὀπτασία* occurs xxvi. 19, Lk. i. 22, xxiv. 23. **τῆς βασιλείας τοῦ θεοῦ**. The meaning of this expression cannot be limited in any way. Sometimes it means the kingdom of the Messiah of Jewish expectation still cherished by the apostles; at other times the church of Christ in the world or the spiritual kingdom in the individual heart; at others the limitless timeless sovereignty of God in heaven. No stress can here be laid on any one meaning. The phrase occurs 32 times in the Gospel of S. Luke, and seven times in the Acts; cf. xxviii. 23, 31.

4. **συναλιζόμενος**. A great number derive from *ἅλς* = eating (salt) with them. A.V. and R.V. margin. Jesus did this (Lk. xxiv. 41); but in cl. Gk the word always bears the meaning of 'gathering together.' So the Vulgate, *conveniens*. Tr. 'and being in their company when they were assembled together.' **Ἱεροσολύμων**, WH. drop the aspirate. Luke prefers the form Ἱερουσαλήμ as a rule. Gospel 27,

Acts 40 times. **τὴν ἐπαγγελίαν**, cf. Lk. xxiv. 49. 'The promise of the Father,' i.e. the gift of the Holy Spirit. *ἐπαγγελία* is nearly always used of divine promises. Cf. esp. Gal. passim, and ii. 39, vii. 17, xiii. 23. It is a promise given of grace, and not of compulsion. **ἣν ἠκούσατε**, transition to direct speech, cf. Lk. v. 14, but not so abrupt. This is direct evidence in a Synoptic writer of the knowledge of the discourses preserved in the fourth Gospel, Jn xiv. 16, 26, xv. 26.

5. **Ἰωάνης**, cf. Lk. iii. 16. The Baptist's prophecy received its plenary fulfilment at Pentecost. For the baptism of John and of the Holy Spirit cf. xiii. 24, xix. 3, 4. **οὐ μετὰ πολλὰς**, litotes=a few. Tr. 'after these few days had passed.' Whitsunday follows ten days after Ascension Day.

6. **Οἱ μὲν οὖν.** The particles mark a fresh paragraph. The brief introduction is now followed by the narrative of the ascension. **Κύριε**: as a general rule in N.T. *κύριος*, anarthrous, is used of God, the Father; *ὁ κύριος* of Christ; cf. ii. 34, vii. 59, xix. 5. **εἰ** introduces in N.T. a direct question, arising no doubt from its use in indirect questions; cf. vii. 1, xix. 2, etc. **ἐν τῷ χρόνῳ τούτῳ**, even now the disciples were still in the twilight of Jewish expectations of a material kingdom; cf. Lk. xix. 11, xxiv. 21. **ἀποκαθιστάνεις**, the present marks the immediate intention. The forms *ἱστῶ* and *ἱστάνω* and their compounds are Hellenistic. Cf. viii. 9, 2 Cor. iii. 1.

7. **χρόνους ἢ καιροὺς**, the difference may be between spaces of time and critical periods; cf. Mk xiii. 32. **ἔθετο...ἐξουσίᾳ.** Tr. 'hath set within his own personal authority.' *ἐξουσία* denotes full and unfettered authority, Mt. xxi. 23. The phrase could also mean 'hath established by his own authority'; cf. 1 Th. v. 9.

8. **δύναμιν.** They had asked for power, Lk. xxii. 24. They were to receive a power quite different to their expectations—the power of the Holy Spirit. It was not for them to penetrate into the destinies of the future, but to do the work for which the power was to be given. **μου μάρτυρες**, 'My witnesses,' i.e. in direct personal relationship with Me. The genitive is both subjective and objective. This word sums up the apostolic commission. The apostles had known Christ intimately in the flesh. They were the witnesses of Christ crucified and raised from the dead; cf. iv. 33, x. 39, xiii. 31; 1 Cor. i. 23, xv. 1–11. S. Luke begins with the preaching of the Gospel under the power of the Holy Spirit in Jerusalem, and concludes his work with the preaching in Rome. An early tradition records that the apostles remained 12 years in Jerusalem, and it was naturally most important

that the Gospel should be first firmly established amongst those who had knowledge of the life and death of Christ. The book itself is divided by its author into six divisions (see Introd.).

The Ascension; and Return of the Apostles to Jerusalem. 9–12.

9. **ἐπήρθη**, cf. Lk. xxiv. 51 *διέστη ἀπ' αὐτῶν* and also *v.* 2 *ἀνελήμφθη*. The ascension is not mentioned definitely in Mt., Mk or Jn, but it is clearly implied in Jn vi. 62, xx. 17; Eph. iv. 10; Phil. iii. 20; 1 Tim. iii. 16; 1 Pet. iii. 22; Heb. i. 3, ii. 9; 1 Thess. iv. 14–16. It marked the final consummation of the work of the Son of Man. He returned to His Father's side crowned with glory. The conditions of His association with His disciples were changed, but the companionship remained, Mt. xxviii. 20. **νεφέλη**, the symbol of divine presence.

10. **ἀτενίζοντες ἦσαν**. The analytical imperfect is a favourite construction of S. Luke. *ἀτενίζω* denotes a fixed strong gaze incompatible with weak eyesight; cf. iii. 4, vi. 15; Lk. iv. 20. **καὶ ἰδού**. Two simultaneous events are represented by two principal verbs joined by *καί*: here *καί* is pleonastic as the first clause is introduced by *ὡς*; for an exact parallel, cf. Lk. vii. 12. *ἰδού* is a Hebraism. **παριστήκεισαν**. S. Luke above all other N.T. writers records the appearance of angels; cf. inf. x. 30, xi. 13; Lk. ii. 9 (xxiv. 4).

11. **Ἰησοῦς**; mark the use of the human name. **οὕτως...ὃν τρόπον**, cf. xxvii. 25. **πορευόμενον**, of the ascension, 1 Peter iii. 22.

12. **Ἐλαιῶνος**, usually *ὄρος τὸ καλούμενον ἐλαιῶν* (gen. pl.) (Lk. xix. 29, xxi. 37), but Ἐλαιών is the correct form for a place where olive trees grow; cf. *ἀμπελών*, Lat. *olivetum*. The expression shews clearly that Theophilus was not acquainted with Jerusalem. **σαββάτου...ὁδόν**, a sabbath day's journey was 2000 cubits, about six furlongs, Ex. xvi. 29, Num. xxxv. 4, 5. The statement in Lk. xxiv. 50, *ἐξήγαγεν αὐτοὺς ἕως πρὸς Βηθανίαν*, is not irreconcilable with the statement here, though Bethany was 15 furlongs away from Jerusalem (Jn xi. 18), as *ἕως πρός* does not imply that the ascension actually took place close to Bethany. If *ἔχον* is correct, the distance must be regarded as belonging to the mountain. Elsewhere S. Luke uses the more usual *ἀπέχον*, Lk. xxiv. 13. The mention of the distance is characteristic of S. Luke, and introduced for the sake of Gentile readers.

The Gathering of the Infant Church. 13–14.

13. **τὸ ὑπερῷον.** 'The upper-room,' the article points to some well-known place, possibly identical with *τὸ ἀνάγαιον*, Lk. xxii. 12; Mk xiv. 15. S. Luke calls the room of the Last Supper *κατάλυμα* (xxii. 11). *ὑπερῷον* is only used by Luke and only in the Acts, it must have been large and capable of accommodating a large gathering, ix. 37–39, xx. 8. **ὅ τε Πέτρος.** In the list only the first name has the article. Though Peter had denied his Master, he was still the leader; he had been the first of the apostles to see Him after He was risen, Lk. xxiv. 34; 1 Cor. xv. 5. Andrew is not placed in this list with Peter, though he was his brother. James was the elder brother, and Mt. and Mk place him first. When the Acts was written James had long been dead, and John was still a prominent figure in the church. **ὁ ζηλωτής**, Matthew and Mark *Καναναῖος*. He was a member of the extreme sect of the Pharisees. **Ἰούδας Ἰακώβου**, identical with Thaddaeus (Mt. and Mk), probably 'son' and not 'brother' is to be supplied, Jn xiv. 22; *ἀδελφός* is never omitted. The list is probably inserted to shew that though one had betrayed his Master and another doubted Him the rest were firm, also to give the complete list of the apostolic band in view of the coming election; all were witnesses of the resurrection. Cf. the other lists of the apostles, Mt. x. 2–4; Mk iii. 16–19; Lk. vi. 14–16. In all four lists there are three groups of four, and the same apostle stands at the head of each group.

14. **προσκαρτεροῦντες.** Only in Luke and Paul in N.T. 'Attending steadfastly to' (*πρός*), usually with dative, ii. 42, 46, vi. 4, x. 7. **ὁμοθυμαδόν**, 10 times in Acts, Rom. xv. 6. Luke emphasizes the unanimity of the apostolic body. **τῇ προσευχῇ** included probably the daily prayer in the temple courts as well as in private gatherings. **σὺν γυναιξὶν καὶ Μαριὰμ.** Greek idiom mentions the important name last, English idiom requires the reverse order, 'With Mary the mother of Jesus and other women.' These may have included Joanna, Mary Magdalene and Susanna, Lk. viii. 2, xxiii. 55. This is the last mention of the mother of our Lord in N.T., and we leave her in prayer. We have here in a few verses an unconscious connection with the Gospel of prayer, of womanhood, and of angels. **τοῖς ἀδελφοῖς**, cf. Lk. viii. 19; Mt. xiii. 55; Mk vi. 3; Gal. i. 19; 1 Cor. ix. 5. The brethren of the Lord were either (1) the children of Joseph and Mary, or (2) the children of Joseph by a former marriage, or (3) the cousins of our Lord. During His lifetime His brethren shewed little

or no sympathy with Jesus, but it is evident that they had been convinced of His Messiahship by the resurrection. Their names are given by Mark: James and Joses, Judas and Simon. James exercised the chief authority at Jerusalem (Acts xv.), and was probably the author of the epistle. The epistle of Jude is ascribed to Judas.

Speech of Peter. Election of Matthias. 15–26.

15. **ἐν...ἡμέραις.** S. Luke, especially in the earlier chapters of the Acts, gives vague references to time. **ἀδελφῶν.** Some MSS. have *μαθητῶν*, members of the same spiritual community. The general body of the disciples took part in the cooptation. **ὀνομάτων**, R.V. 'persons,' may include men and women. The use is Hebraistic and Hellenistic, Rev. iii. 4. **ἐπὶ τὸ αὐτό**, 'together.' For the phrase cf. i. 44, 47, ii. 1; Lk. xvii. 35. In the papyri *ἐπὶ τὸ αὐτό* is used of the total or sum. For the number S. Luke probably had definite information. It must not be confounded with the 500 mentioned 1 Cor. xv. 6.

16. **ἔδει** expresses a divine necessity; cf. Lk. xxiv. 26; 1 Cor. xv. 25; *δεῖ* of logical necessity, *χρή* of moral obligation, *πρέπει* of fitness; cf. Heb. ii. 1, 10, 17. **τὴν γραφὴν.** The singular, *γραφή*, in N.T. always refers to a single passage of Scripture, Lk. iv. 21; Gal. iii. 22. **Ἰούδα.** Judas is never called the traitor *ὁ προδότης*, 'he who became a traitor' (Lk vi. 16). S. John *ὁ παραδιδούς.* **ὁδηγοῦ** lays the scene in the garden vividly before the reader, Mt. xxvi. 47.

17. **ὅτι** introduces the ground upon which the Scripture was to be cited. **τὸν κλῆρον.** Note the article 'his portion.' From *κλῆρος*, through the Latin *clericus*, are derived 'clerk,' 'clergy,' those who have definite tasks 'allotted' to them. Cf. *v.* 25, viii. 21, xxvi. 18. **διακονίας.** A general term, here of the apostleship.

18. **οὗτος μὲν οὖν...**, *vv.* 18, 19, are marked in the text and by R.V. as a parenthesis inserted by the author, but as *v.* 18 is essential to Peter's argument it is at least equally possible to regard it as part of his speech. **μισθοῦ.** Judas did not purchase the field, he cast the money at the feet of the chief priests, Mt. xxvi. 14–16, xxvii. 3–8, but as he had received the blood money he might have been regarded as the legal owner. **τῆς ἀδικίας**, a characterizing genitive, so frequently in Luke—cf. *ὁ οἰκονόμος τῆς ἀδικίας*, Lk. xvi. 8. **πρηνὴς...ἐλάκησεν.** Tr. 'and falling headlong on his face he burst asunder.' *πρηνής* is opposed to *ὕπτιος.* *ἐλάκησεν* implies noise, cf. *frango, fragor.* It seems clear that there were two accounts current of the death of Judas. Matthew

states that he hanged himself, *ἀπήγξατο*, xxvii. 5. The words here shew that he threw himself from a height. Eusebius tries to harmonize the two accounts by suggesting that the rope broke.

19. **ὥστε...Αἵματος**, inserted by S. Luke for the information of Theophilus and his readers. **τῇ διαλέκτῳ αὐτῶν**, 'their language,' not dialect. Mt. gives a different reason for the name of the field, *ἀγρὸς αἵματος*, so called because it was purchased with money which was the price of blood.

20. **Γενηθήτω**. The original passage, Ps. lxix. 25, referred to the desolation of an encampment of a nomadic tribe who were enemies of the chosen people. This Psalm, with the exception of xxii., is more frequently quoted in N.T. than any other. **ἔπαυλις**, either the place in the apostolic body represented in the other quotation by *ἐπισκοπή*, or, parallel to *χωρίον*, the place where Judas perished rendered desolate by his death. **ἐπισκοπήν**. Clearly his office, his position as overseer, Ps. cix. 8. S. Peter appeals to the Old Testament in accordance with the custom of the age, which necessitated proof from the Jewish Scriptures. The prophets and writers of the O.T. looked forward in the future to the coming of the Messiah, and though their prophecies must primarily be interpreted in the light of the circumstances of the times when they were uttered, yet they felt assured that in the future their ideals would be realized in God's own time and in His own way. The Rabbis therefore looked back to the writers and prophets of the past, and much of their interpretation, though convincing to their own age, strikes us as fanciful and unscientific. Jesus Himself and the apostles, including S. Paul, were all trained in Jewish schools and followed the usual custom. They shew how that the Messianic prophecies of the O.T. were fulfilled in the life and death and resurrection of Jesus Christ, e.g. Lk. xxiv. 44. Thus and thus only could Jews be convinced that Jesus was the Messiah (ii. 14–40), by shewing that the crucified and risen Messiah really corresponded to O.T. indications when rightly understood. At the same time it must be admitted that the apostles, and notably S. Paul, sometimes appealed to the O.T. in the Rabbinical way, e.g. Gal. iii. 16, iv. 21–31; 2 Cor. iii. 1–11, and find proof in similarity much in the way in which modern preachers expound texts of Scripture. Thus in this speech S. Peter appeals to the Psalms. The lost office and the desolate habitation are typical of the betrayal and death of Judas. He had betrayed his Master and his office was forfeit, he had committed suicide and thus defiled his habitation and rendered it uninhabitable.

21. **εἰσῆλθεν καὶ ἐξῆλθεν**. A comprehensive Hebraic phrase, covering the whole course of a man's life in his intercourse with others. **ἐφ' ἡμᾶς** belongs grammatically to *εἰσῆλθεν*, cf. ix. 28; Jn x. 9. Note that S. Peter speaks of the ascended Lord as the Lord Jesus, thus stating His divinity and humanity.

22. **ἀρξάμενος**. There is no need to restrict the reference to our Lord's own baptism, as John's baptism and preaching were the preparation for the ministry of Jesus, as is clearly shewn by S. Luke in the narrative of his Gospel and by the opening passage of Mk.

23. **ἔστησαν**. They put forward, i.e. the body of 120, not the eleven. **Ἰωσήφ**. Joseph, like Judas, Simon, James, was a very common name, and it was necessary to distinguish one Joseph from another by adding the name of the father as here, son of Sabbas, cf. Simon Barjona, Mt. xvi. 17, or of the place of birth or abode, so Mary Magdalene, Lk. viii. 2. Sometimes an additional surname was given, which was frequently Greek or Latin, or denoted some personal trait in character: cf. iv. 36, Joseph Barnabas; x. 5, Simon Peter; xiii. 9, Saul also called Paul. Of Matthias, tradition says that he was one of the seventy, and suffered martyrdom in Ethiopia.

24. **καρδιογνῶστα**, cf. xv. 8. It is not certain whether the prayer is addressed to God or to the ascended Lord. Jesus knew the hearts of His disciples and of all men. Peter had learnt this by his own experience, Jn xxi. 17, and Jesus Himself had chosen the twelve, Lk. vi. 13. The eleven would not take upon themselves the actual election of a successor to Judas. **ἀνάδειξον**. The word only occurs once elsewhere, Lk. x. 1 (cf. Lk. i. 80), where it is used of our Lord's appointment of the seventy. It is not clear here whether 'appoint' or 'shew clearly' is the correct rendering. The context rather points to the latter as the appeal was to the sacred lot.

25. **ἀποστολῆς**. Apostleship was not limited to the twelve, cf. 1 Cor. xv. 7–10, but two conditions were necessary. An apostle was a witness of the resurrection and he received a direct divine commission. **παρέβη** = went away. *παρά* implies transgression. **εἰς τὸν τόπον τὸν ἴδιον**. Some consider this a euphemism for Gehenna, the place of punishment, and that Peter naturally used reserve in speaking of the fate of Judas, but *τόπον* is used in the same verse of the position of an apostle, and it is likely that S. Luke means that Judas had chosen 'his new position,' and had fallen away from the apostolic body to take it up by his own deliberate choice. Note that *τὸν ἴδιον*, by its position after the noun, further emphasizes that Judas had made his own choice.

26. **κλήρους αὐτοῖς.** The lots were probably given to the two candidates, who placed them in an urn. The urn was then shaken and the lot which fell out first indicated the divine choice. This was the custom of the Greeks. There is no evidence to shew what was the Jewish custom, *ἔπεσεν*, however, seems to point to the Greek custom. *αὐτοῖς* may be tr. 'for them' or 'to them.' The latter is the best rendering. There is no other indication in the history of the church of any appeal to the lot. The whole proceeding may have well been an act of impulse on the part of the disciples and more particularly of Peter. The apostles probably had in their minds the prophecy that they would sit on the twelve thrones judging the twelve tribes of Israel, Mt. xix. 28, and thus desired to fill the vacancy. It is noticeable that this election took place before Pentecost. After the martyrdom of James no attempt was made to fill his place. **συγκατεψηφίσθη,** obviously identical in meaning with *συγκαταριθμεῖσθαι*, with emphatic reference to the election having taken place by lot. Pebbles (*ψῆφοι*) were used both for counting and for voting; cf. xix. 19.

Ch. II. The Baptism of the Church at Pentecost. 1–8.

Before Pentecost the manifestations of the Spirit as in the epiphanies and theophanies of the O.T. had been transitory and exceptional, and for the most part objective. The prophets had looked forward to the outpouring of the Spirit upon all flesh under the new covenant (Jer. xxxi. 31–34, Joel ii. 28–29). John the Baptist had proclaimed that the advent of the Messiah would be accompanied by the gift of the Holy Spirit. Jesus had taught His disciples that He must depart in order that the Paraclete might come unto them (Jn xiv.-xvi.). At Pentecost the Holy Spirit came to dwell in the hearts of men and His presence was for all men in all times what the presence of Jesus had been in His lifetime on earth for those with whom He lived. The church was no longer locally confined and there were infinite possibilities of its expansion. Just as the baptism of Jesus marks the beginning of His ministry, so now the baptism of the church marks the beginning of the Christian ministry. As the baptism of Jesus was attended by the voice from heaven, so now the baptism of the apostles is marked by the tongues of fire and ecstatic utterance. The first outpouring of the Spirit was attended by unique phenomena.

Speaking with Tongues.

Five passages in N.T. deal with the gift of tongues, if we include Mk xvi. 19: Acts ii. 4–13, the disciples at Jerusalem; Acts x. 44–47, Cornelius and his friends at Caesarea; Acts xix. 6, the disciples of John at Ephesus; 1 Cor. xii.–xiv. 1–33, the disciples at Corinth.

The last is certainly the earliest written account of the phenomena of speaking with tongues, and from this it is clear that the gift was exceptional, and that the utterances were addressed to God (1 Cor. xiv. 2) in a spirit of religious ecstasy when the ordinary methods of speech were in abeyance. To the bystanders the utterances were quite unintelligible unless they were interpreted, and sometimes gave the impression of wild excitement and even madness or intoxication. S. Paul clearly regarded the speaking with tongues as capable of becoming a dangerous gift, and certainly inferior to prophecy. The prophet was a preacher, an interpreter of the will of God to man, and edified the church. He who spoke with tongues at best only edified himself unless he could interpret the meaning of his ecstasy. In the O.T. the sons of the prophets were inspired with religious frenzy, 1 Sam. x. 5, and the phenomenon amongst eastern races of wild religious ecstasy is familiar to-day. There is a genuine difficulty, however, in this passage as, while *vv.* 4 and 12 might by themselves agree with S. Paul's description and with the other manifestations of the gift recorded in the Acts, yet in the context (*vv.* 5–11) it is clearly indicated that the ecstatic utterances were declarations of the wonderful works of God in foreign languages capable of being understood by the Jews from various countries resident in Jerusalem. One thing is clear, that there is no hint elsewhere of any such gift being possessed by the apostles in the N.T. It is hard to reconcile some statements in the passage: some of the men who heard the apostles and their fellows declare in foreign tongues the glories of God accuse them of drunkenness, and S. Peter in his speech makes no reference to the use of foreign languages, and himself uses Greek or Aramaic in addressing the people. No certain conclusion can be arrived at. Luke quite plainly states that foreign tongues were used, and such a phenomenon is unique in the history of the church. Apart from all these difficulties the essential fact of the gift of the Holy Spirit stands out clearly, though difficulties must remain in connection with the attendant circumstances—the wind, the tongues of fire, and the strange power of utterance.

1. **ἐν τῷ συνπληροῦσθαι.** The words clearly point to the progress

of the day of Pentecost: it had begun on the previous evening; it was now morning and the day was passing, but the feast would not be concluded before sunset. Others refer them to the completion of the interval between the Passover and Pentecost. So the Vulgate, *cum complerentur dies Pentecostes*. The use of ἐν τῷ with the present infin. always points to what is in progress, with the aorist infin. to what has been completed, viii. 6; cf. Lk. iii. 21, ix. 51. **πεντηκοστῆς.** 'The day of Pentecost' is not grammatically correct, as πεντηκοστή is an adj. to which ἡμέρα must be supplied. It was so called because it fell on the fiftieth day after the Passover and was one of the three great festivals of the Jews, called also the feast of weeks (Ex. xxxiv. 22) from the numbering of the weeks (7 × 7). As the Passover marked the beginning of the corn harvest when the sheaf of the first-fruit was offered, so Pentecost marked its conclusion with the offering of two loaves, Lev. xxiii. 15–21. Whitsunday is 50 days after Easter. **πάντες.** Not only the apostles but all the believers.

2. **ἦχος...βιαίας.** Tr. 'the sound, as it were, of a violent gust of wind being borne along.' Note that the manifestation is supernatural, and natural language is used to describe it. Cf. the wind and the fire in the story of Elijah in Horeb, 1 K. xix. 11, 12, also Jn iii. 8. **ὅλον τὸν οἶκον**, either the upper room where they were assembled or the temple court. The presence of the Jews of the Dispersion would rather point to the latter. The temple was constantly spoken of as the house.

3. **ὤφθησαν.** The audible σημεῖον is followed by a visible σημεῖον. Fire was symbolical of the power and presence of God, Ex. iii. 2; Mal. iii. 2. The tongue of flame descending upon the head of the chosen of the gods is also familiar in pagan stories, cf. Virgil, *Aen.* ii. 283. **διαμεριζόμεναι**, 'parting themselves amongst them.' **ἐκάθισεν.** The singular further emphasizes the distribution. The subject is clearly γλῶσσα, which conveys to each one of them the divine power to utter divine speech. **λαλεῖν.** λαλεῖν is the equivalent of cl. λέγειν in N.T. **ἑτέραις.** ἕτερος denotes difference in kind, cf. ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω, Is. xxviii. 11, quoted by S. Paul, 1 Cor. xiv. 21.

4. **ἀποφθέγγεσθαι**: *v.* 14, xxvi. 25; in LXX. used only of prophetic utterances, and so here. Apophthegms are the wise short sayings of philosophers.

5. **κατοικοῦντες.** Devout Jews living in Jerusalem, the usual meaning of κατοικεῖν; but the Jews who had come up from every quarter

are not excluded. More attended at Pentecost than at the Passover because of the greater ease of travelling at that season of the year. **ἄνδρες εὐλαβεῖς.** *εὐλαβής* = *εὐσεβής*. The underlying thought is the fear of God, cf. viii. 2.

6. **φωνῆς ταύτης**, i.e. the sound as of the violent wind, or of the cries of the apostles in the various languages, cf. 1 Cor. xiv. 7–8. **συνήλθε τὸ πλῆθος...συνεχύθη.** 'The multitude gathered and was bewildered,' cf. ix. 22. *πλῆθος* is characteristic of Luke, and often denotes the whole religious community, as in inscriptions, cf. esp. xv. 30. **διαλέκτῳ**, cf. i. 19.

7. **Γαλιλαῖοι.** There is no contempt implied in the insertion of the word, though a Galilaean could easily be distinguished by his dialect from a Jew of Jerusalem, Mk xiv. 70. Numbers of Galilaean pilgrims were always present at the feast, and the adherents of Jesus were chiefly drawn from them. Some of the 120 as well as the apostles may well have been Galilaeans.

The Jews of the Dispersion. 9–13.

The list is intended to be comprehensive and to embrace the nations of the whole world amongst whom the Jews were scattered. All are agreed that the countries are grouped geographically, beginning with the furthest east. Page also finds an historical development, Babylonian, Syrian, Egyptian and Roman Jews. In Parthia, Elam, and Mesopotamia, outside the boundary of the Roman Empire, Jews settled after the fall of Samaria (B.C. 722) and of Jerusalem (B.C. 588), and in the eastern Levant under Seleucus Nicator (B.C. 312–280). The Egyptian settlement, which was large and flourishing, and produced the cultured thinkers of the Jewish race, was founded by Alexander and Ptolemy, and Jewish colonies spread westward to Cyrene. In Rome, Jews had settled after the victories of Pompey in the East B.C. 63. The Cretans are introduced almost as an afterthought, symbolizing the isles of the eastern Mediterranean, and the Arabians to cover the extreme south and south-east.

There are, however, remarkable omissions—above all, there is no reference to Syria, unless for Judaea, which comes awkwardly in the enumeration, Syria should be read as Jerome does. Cyprus, Galatia and Cilicia, so closely associated with the first spread of the Gospel from Antioch, also find no place. The list is, therefore, not complete, but it is full enough for the purpose of shewing how the first news of

the Gospel under the influence of the Holy Spirit was heard by Jews and Jewish proselytes from nearly every corner of the inhabited world.

10. **οἱ ἐπιδημοῦντες Ῥωμαῖοι.** If *ἐπιδημεῖν* is to be contrasted with *κατοικεῖν*, the latter implies permanent settlement, the former temporary sojourning. It may mean Jews who were settled in Rome, or Roman Jews living in Jerusalem; the latter is more likely, cf. Acts xvii. 21. **προσήλυτοι** is not to be confined to the Roman Jews alone. Proselytes were not Jews by birth, but were attracted by the Jewish religion, and obeyed the Jewish law in certain particulars, but they were not circumcised. The Jewish nation did not admit of naturalization; it always has remained exclusive in its peculiar nationality. 'Both Jews and proselytes' clearly refers to all nationalities mentioned, including Cretans and Arabians.

11. **τὰ μεγαλεῖα**, 'the mighty works'; only here in N.T., but cf. Lk. i. 49.

12. **διηποροῦντο**, 'they were in utter perplexity.' *διά* intensifies the simple verb, and S. Luke is peculiarly fond of compounds with *διά* and *ἀπό*, cf. v. 24, x. 17; *διαπονούμενοι*, iv. 2; *διενθυμουμένου*, x. 19; *διακατηλέγχετο*, xviii. 28; *διαγρηγορεῖν*, Lk. ix. 32. The compounds *ἀπορία*, *εὐπορία*, *διαπορεῖν*, *εὐπορεῖν*, are favourite and peculiar words of Luke. **Τί θέλει.** A classical colloquialism, cf. Lat. *quid vult*.

13. **ἕτεροι.** May or may not include some of those already mentioned. **διαχλευάζοντες.** Cl. jesting, mocking. **Γλεύκους.** *γλεῦκος* = sweet wine, Lat. *mustum*. It can hardly be 'new wine,' as the vintage did not begin till August, but immature wine still fermenting of the previous vintage, cf. LXX. Job xxxii. 19. The candour of S. Luke in recording the impression made upon the bystanders by the manifestation of the Spirit must not be overlooked.

Speech of S. Peter: Its Sequel. 14–42.

The speech bears striking marks of Petrine authorship, though the actual phrasing may be Luke's. Its purpose is to explain the outpouring of the Spirit as the outcome of the resurrection of Jesus thus known and proved to be the Messiah.

(*a*) 14–21. He addresses the whole multitude, rebuts the charge of drunkenness, and appeals to the plenary fulfilment of the prophecy of Joel as to the times of the Messiah.

(*b*) 22–28. He addresses particularly the men of Israel, bears witness to Jesus of Nazareth, His life, crucifixion and resurrection,

and appeals to David's prophecy of the triumph of the Holy One over death.

(*c*) 29–36. He interprets the meaning of the resurrection as explaining the gift of the Holy Spirit, giving further proof that Jesus is the Messiah and Lord. This is supported by a quotation from Ps. cx.

(*d*) 37–40. He draws a practical conclusion. His hearers were bidden to repent and be baptized.

14. **Σταθείς.** Characteristic of Luke, who frequently mentions the position of the speaker, v. 20, xi. 13, xvii. 22. **ἐπῆρεν τὴν φωνήν.** This expression is only found in S. Luke's writings, xiv. 11, Lk. xi. 27. **ἀπεφθέγξατο,** 'spake forth.' The word emphasizes the solemnity of the utterance. **Ἄνδρες Ἰουδαῖοι.** It is not clear whether the expression, which is one of respect, includes all the Jews present from different countries or only natives of Judaea. The addition of *οἱ κατοικοῦντες* seems to point to the former. **ἐνωτίσασθε,** derived from *ἐν...οὖς,* only here in N.T. and in LXX.

15. **ὥρα τρίτη.** The Jews did not partake of food before 9 a.m. The day was divided into 12 equal portions which varied according to the season of the year in duration: the charge was a preposterous one.

17. **ἐν ταῖς ἐσχάταις ἡμέραις.** The prophecy of Joel which Peter quotes from LXX. began with *μετὰ ταῦτα* for which S. Peter substitutes 'in the last days' (cf. Is. ii. 2), as he saw in the manifestation of Pentecost the fulfilment of the prophecy (ii. 28, 31) and the beginning of the period in which the return of Christ in glory was anticipated. This was contemplated as imminent in the early days of the church, cf. 1, 2 Thess. The age of the Messiah, as the apostles taught, began with His first coming and was to end with His return in glory, cf. iii. 19. **ἀπὸ τοῦ πνεύματος.** The prep. may denote that the Spirit of God is entire and indivisible and that it diffuses itself amongst men: or it may be partitive. **ἐπὶ πᾶσαν.** The universality of the gift of the Holy Spirit is emphasized. In Joel's prophecy the phrase is confined to the Israelite people: Peter here may have understood the reference to include only Jews of the Dispersion as well as in Judaea: 'we must not expect the universalism of S. Paul in the first public utterance of S. Peter.' S. Peter had not yet grasped, as his subsequent conduct shews, that the Gospel was open to the Gentiles without any condition of adopting the Jewish faith.

18. **καί γε.** Only here and in xvii. 27. **ἐπὶ τοὺς δούλους...τὰς δούλας μου.** There was to be no limit of sex, age or condition.

προφητεύσουσιν, i.e. shall have the gift of inspired teachers making known the will of God: this is the regular meaning of the word in N.T., cf. xxi. 9. This statement is not found either in the Hebr. or LXX.

19. **τέρατα** emphasizes the portentous or prodigious element as here in the signs in the heavens: *τέρας* is never found apart from *σημεῖον*, which marks the significance of the portents for those who have eyes to see. Neither **σημεῖα** nor **ἄνω** or **κάτω** occurs in the LXX. version of Joel: the signs undoubtedly refer not to the manifestation of Pentecost, but to those which would precede the Lord's coming. **αἷμα καὶ πῦρ.** Not marvellous portents—but bloodshed and fire —wars and rumours of wars with all their attendant horrors were to precede the second coming of the Messiah, Lk. xxi. 9–12.

20. The imagery is taken from an eclipse, Amos viii. 9, etc. **ἡμέραν Κυρίου.** This phrase in O.T. signified any visitation upon the people, especially a plague or pestilence or famine or invasion, but here as in the Epistles it is used of the second advent, 1 Thess. v. 2; Phil. i. 10. **ἐπιφανῆ**, 'clearly visible.' The Hebrew has 'terrible.' The translators of the LXX. have mistaken the Hebrew word. *ἐπιφάνεια* was used of the coming of the Messiah, 2 Thess. ii. 8.

21. **τὸ ὄνομα.** Hebrew prayers began with the invocation of the divine name; here however S. Peter probably transfers the prayer from God to Christ (cf. 1 Cor. i. 2; Rom. x. 13) and thus asserts the divinity of Christ. **σωθήσεται**, i.e. in the Messianic kingdom he will be exempt from pains and penalties. In the original prophecy deliverance from the enemy is meant.

22. **Ἰσραηλεῖται.** S. Peter is conciliatory: the title of Israelites reminds the Jews present of their covenant relationship with God. **τὸν Ναζωραῖον.** The title of Jesus on the Cross and by which our Lord was known: the whole efforts of S. Peter are concentrated on shewing that Jesus the despised Nazarene is now exalted at the right hand of God. For the title cf. iii. 6, iv. 10, vi. 14, xxii. 8, xxvi. 9; Lk. xviii. 37; Jn xviii. 5. **ἀποδεδειγμένον** = *δεδοκιμασμένον*, 'approved,' 'demonstrated.' The whole phrase means 'a man demonstrated to have come from God by signs and wonders,' Jn v. 36; 1 Cor. iv. 9. **ἀπό** is not merely the equivalent of *ὑπό*, and if it does not imply the actual divine origin of Jesus it at least emphasizes the divine origin of His mission, Jn iii. 2. **δυνάμεσι.** The plural of abstract nouns denotes concrete instances: cf. *ira* anger, *irae* quarrels. These three words here joined together, cf. 2 Cor. xii. 12, are commonly used of our Lord's miracles. *δυνάμεις* marks the divine source of power, *τέρατα* its marvellous display, *σημεῖα*

its inward significance. **οἷς ἐποίησεν διʼ αὐτοῦ ὁ θεός.** The author was the Father, the Son the agent, Jn v. 19.

23. **ὡρισμένῃ**, 'fixed,' a favourite word of Luke, cf. x. 42, etc. **βουλῇ**. The phrase 'counsel of God' is used only by Luke; cf. xiii. 36, xx. 27; Lk. vii. 30. **προγνώσει.** Only used once elsewhere, by S. Peter, 1 Pet. i. 2. Peter had once regarded the passion and resurrection as impossible, Mt. xvi. 22; he now, at the very outset of the ministry of the apostles, boldly proclaimed that all had occurred through the foreknowledge of God, Lk. xxii. 22, xxiv. 26, 44. **ἔκδοτον**, 'surrendered,' i.e. by Judas not by God. **διὰ χειρός.** S. Luke is very fond of phrases with *χείρ* and *πρόσωπον*; they are probably Hebraistic expressions, v. 12, vii. 25. **ἀνόμων**, i.e. the Roman authorities, who were Gentiles without law. S. Peter is speaking here as a Jew to Jews, 1 Cor. ix. 21. **προσπήξαντες**, sc. *τῷ σταυρῷ*. S. Peter had been an eyewitness, cf. v. 29–32, x. 39. **ἀνείλατε.** Hellen. for *ἀνείλετε*, 'ye destroyed'; a favourite word of S. Luke; 19 times in Acts: used especially of a violent death, v. 33, vii. 28, ix. 23, 29, x. 39. The responsibility for the death of Jesus lay upon the Jews, though S. Peter's hearers were not the same crowd who had clamoured for Jesus' death.

24. **ὠδῖνας τοῦ θανάτου**, 'pangs of death.' The phrase occurs in LXX., Ps. xviii. 5, cxvi. 3, where the Hebrew has 'cords' or 'snares.' Codex Bezae has *ᾅδου* for *θανάτου*. Both *λύσας* and *κρατεῖσθαι* point rather to snares than to pangs, and possibly S. Luke uses the phrase from LXX., while S. Peter, speaking to Jews, used Aramaic. In any case Jesus by His conquest over death loosed its pangs as well as its chains or snares, and made it possible for others to follow. The birth-pangs of death is a fine oxymoron: the resurrection is conceived of as a birth out of death, but freed from pangs by our Lord Himself. **καθότι**, 'inasmuch as': only found in Luke, Lk. i. 7, xix. 9.

25. **Δαυεὶδ γὰρ λέγει.** LXX., Ps. xvi. 8–11. If the Davidic authorship of this Psalm is accepted, the primary reference is to David's sure trust in the face of his persecution by Saul. But the Psalm was regarded as Messianic and S. Peter interprets the quotation as referring to the Messiah (*εἰς αὐτόν*), for as David did see death he could not have spoken of himself, cf. xiii. 35. **Προορώμην**, i.e. I beheld the Lord (Jehovah) always before my face. The middle emphasizes the personal interest of the Psalmist. **ἐκ δεξιῶν μου**, i.e. to help and defend me: the metaphor may be from the advocate standing on the client's right hand or from a champion defending another.

σαλευθῶ. The metaphor is from the tossing of the waves of the sea, iv. 31; 2 Thess. ii. 2.

26. **ἡ καρδία**. The centre of all mental and moral activities: the ancient world in spite of Galen and Hippocrates had little conception of the brain being the seat of the intellect. **ἠγαλλιάσατο**—stronger than *ἔχαιρεν*—'exulted with joy,' Lk. x. 21. **ἡ γλῶσσα**. For the Hebr. 'my glory,' i.e. my spirit, LXX. has *γλῶσσα*. **ἡ σάρξ μου**, i.e. my living body. **κατασκηνώσει**, lit. shall dwell in a tent, emphasizing a temporary abode, cf. Mt. xiii. 32; Lk. ix. 58: **ἐπ' ἐλπίδι**, in confidence.

27. **οὐκ ἐγκαταλείψεις** = Thou shalt not leave my soul behind in the power of Hades, cf. 2 Cor. iv. 9. **εἰς ᾅδην**. Hades is synonymous with *διαφθορά* in accordance with the synthetic parallelism of Hebrew poetry; and both are synonyms for death. The Hebrew Sheol, A.S. Hell, denoted the dark abode where the dead dragged out a lifeless existence. **εἰς**. Blass denies the existence of *constructio praegnans* in N.T., and considers that in N.T. Greek *εἰς* is a simple variant for *ἐν*; and *εἰς* tended to supplant *ἐν*; but the majority of commentators disagree with him in making the rule absolute. **δώσεις**. Thou wilt not give; but *δίδωμι* is used here in the sense of the Hebrew word, to let, suffer = *ἐῶ*. **τὸν ὅσιόν σου**. Not only implies sanctity but the special favour of God: Hebr. Chasid.

28. **ζωῆς**. The paths of life are strongly contrasted with the place of death. In N.T. *ζωή* means the life shared by man with God: in Attic Gk the life of man shared with beasts, while *βίος* means the intelligent life. **μετὰ τοῦ προσώπου**. The Hebrew 'face of God' denotes the presence of God: the expression is common in O.T., Ps. iv. 6, xvii. 15. The application of the whole passage to Christ's triumph over the grave and death is perfectly clear.

29. **Ἄνδρες ἀδελφοί**, affectionate but formal: in accordance with the Greek custom of public speaking. In a short time *ἀδελφοί* became the characteristic method of addressing bodies of Christians. **ἐξόν**, sc. *ἐστι*, not *ἔστω*. *ἐξόν ἐστι* = *ἔξεστι*, it is possible, it is permissible, 2 Cor. xii. 4. **μετὰ παρρησίας** = 'openly,' 'confidently': boldness of speech marked the attitude of Jesus and the Apostles, Mk viii. 32. **πατριάρχου**. Used more particularly of Abraham, Isaac and Jacob; but here as a mark of honour and respect. David was the ancestor of the royal race. **ὅτι καὶ ἐτελεύτησεν...ταύτης**. S. Peter appeals to obvious incontrovertible facts to shew that the meaning of David's words was not exhausted in reference to himself: so S. Paul, xiii. 36.

The tomb of David was within the walls of the city, Neh. iii. 16, and would be a well-known object to S. Peter's hearers. Josephus records that it was rifled by Herod the Great.

30. **προφήτης.** *προφήτης* here carries both its meanings of one interpreting God's will and of one foretelling its fulfilment. **ὑπάρχων** occurs seven times in the Gospel and twenty-four times in the Acts: in Hellen. Gk it tended to lose its peculiar force of denoting an original state or possession and is equivalent to *εἰμί* in many cases. **ὅρκῳ ὤμοσεν.** The whole sentence is Hebraistic in expression. **καρποῦ...ὀσφύος,** 'the fruit of his loins' (LXX. *κοιλίας*), cf. Ps. cxxxii. 11; 2 Sam. vii. 16. For the royal descent of Jesus, cf. Heb. vii. 14; Lk. ii. **καθίσαι,** act.: supply *τινα.*

31. **προιδών.** The foresight of the prophets does not involve a knowledge of the actual date and circumstances of the fulfilment of prophecy, 1 Pet. i. 10–12, but a certainty inspired by divine intuition. David's prophecy of the triumph over death and the grave found its plenary fulfilment in the resurrection of Jesus.

32. **οὗ,** prob. neut., 'of which,' sc. *τοῦ ἀναστῆσαι*: or it may be masc., 'whose witnesses we are.'

33. **τῇ δεξιᾷ.** The dative must be instrumental and not local: God raised up Jesus, exalted Him on high by His power and then set Him on His throne at His right hand. **ὑψωθείς.** The ascension is the necessary completion of the resurrection, the necessary precursor of the descent of the Holy Spirit. **τὴν ἐπαγγελίαν τοῦ πνεύματος** = *τὸ ἐπηγγελμένον πνεῦμα*, cf. i. 4; Gal. iii. 14; and especially the teaching of our Lord, Jn xiv.–xvi. **λαβών**, cf. i. 4. **τοῦτο.** Either the actual gift of the Holy Spirit or its effects, which were manifest to those who were listening.

34. **λέγει δὲ αὐτός.** The 110th Ps. was clearly recognized as Messianic by all Jews. David could not have spoken of himself when he called David's son David's Lord; but he spoke of the Messiah. Jesus Himself had confuted the scribes with this very quotation, Lk. xx. 41; cf. also 1 Cor. xv. 25; Heb. i. 13. **κάθου** for class. *κάθησο*, frequent in the LXX. and in the *κοινή*. **ἐκ δεξιῶν,** as sharing power. These words are a confirmation of the ascension which followed upon the resurrection from the dead.

35. **ἕως...σου.** Christ will enter into His full dominion when His enemies lie beneath His feet. The imagery is from the custom of eastern monarchs being represented with their feet on the necks of their enemies.

36. S. Peter closes his speech with the conclusion, solemnly and emphatically stated, which he had set himself to prove from Scripture, that Jesus of Nazareth, whom the Jews had been responsible for slaying, was the Messiah, see note, i. 20. **κύριον**. The reference is undoubtedly to the quotation in the preceding verse. The Lord (Jehovah) said unto my lord (a title of honour and respect by which David recognized one superior to himself): only in the Messiah could that prophecy be fulfilled, Lk. xx. 44. **ἐσταυρώσατε**. The sting in the second person, the last word of the speech, must not be lost sight of. Many of those present may have taken part a few weeks before in the cry 'crucify' and shared in the responsibility.

37. **κατενύγησαν**, *κατανύσσομαι* (*κατὰ* intensive) = 'to prick sorely' (Ps. cix. 16). It is not used in Attic Greek: but the simple *νύσσω* is used in the same sense in Homer. The last word, *ἐσταυρώσατε*, had struck home. **Τί ποιήσωμεν**. Delib. subj.: what are we to do? The aorist denotes a single immediate act, cf. Lk. x. 25: the lawyer asked *τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;* Jesus uses the present of continued action in His final injunction *καὶ σὺ ποίει ὁμοίως*.

38. **Μετανοήσατε**. The ministry of the apostles began as the ministry of John the Baptist (Mt. iii. 2) and of Christ (Mk i. 15) with the call to repentance and baptism unto remission of sins. *μετανοῶ* implies not merely regret for sin but a deliberate change of mind. **βαπτισθήτω...ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ**. Baptism was familiar as a symbol of cleansing from sin. But the baptism of the apostles differed from all preceding baptism, as it was attended (*ἐπί*) by the acknowledgment of the Messiahship of Jesus. Peter had set himself to convince his audience of this truth, and their acknowledgment of it was the condition of their baptism. There is not therefore any need to find any real discrepancy in the commission given to the apostles to baptize in the name of the Trinity so as to bring the newly baptized into covenant relationship with the Father, Son and Holy Spirit. Mt. xxviii. 19; cf. viii. 16, x. 48, xix. 5. **τὴν δωρεὰν**. A further distinction from John's baptism. The new baptism based upon the confession of Jesus Christ is followed by the gift of the Holy Spirit, viii. 17, xix. 2–3.

39. **ἡ ἐπαγγελία**, the promise referred to in Joel; *v.* 18, supr. **πᾶσι τοῖς εἰς μακράν**, cf. Eph. ii. 17. This expression cannot be limited to the Jews of the Dispersion. The commission to the disciples (Mt. xxviii. 19) included all nations. The words quoted above, *vv.* 17–21, pointed to the universal character of the Gospel. The conception of

the nations gathering to Jerusalem was familiar to all from the O.T. (Is. ii. 2, Zech. vi. 15), but at this stage S. Peter did not contemplate the admission of Gentiles apart from their admission at the same time to the Jewish religion as proselytes. The Gentile controversy did not arise until later.

40. **διεμαρτύρατο**, not as R.V. and A.V. testified (*ἐμαρτύρησεν*), i.e. bore witness, but 'protested solemnly,' involving not only the assertion of the truth of Jesus Christ but the condemnation of false teaching. In Lk. xvi. 28 it means 'to declare on oath'; cf. 1 Tim. v. 21, 2 Tim. ii. 14, iv. 1. **σκολιᾶς** = 'crooked,' implies deviation from the straight path; cf. Phil. ii. 15, Deut. xxxii. 5.

41. **Οἱ μὲν οὖν**, a favourite formula of Lk. *οὖν* is resumptive, 'so then.' *οἱ μέν* points forward, and is answered by *δέ* in 43, and *ἦσαν δέ* is simply a clause parallel with the clause introduced by *μὲν οὖν*. *μὲν οὖν* occurs 25 times in the Acts and in four cases no *δέ* follows; cf. v. 41, xii. 5, etc. **ἀποδεξάμενοι**, 'welcoming gladly,' Lk. viii. 40. **τῇ ἡμέρᾳ ἐκείνῃ**. There is no reason to doubt the statement in the text: the baptism took place on the day of Pentecost, the birthday of the church. S. Augustine is said to have baptized 10,000 in the Swale on a Christmas Day, and cf. the eastern mission of S. Francis Xavier.

42. **ἦσαν δὲ** carries on the sense of the preceding sentence, 'and they were attending steadfastly.' **τῇ διδαχῇ**. There are four marks characteristic of the daily life of the Christian community: (1) the teaching of the apostles whose special duty was the ministry of the word (vi. 2–4); (2) the fellowship; (3) the breaking of bread; (4) the prayers. If the text is correct, the first is closely connected with the second, and the third with the fourth. **τῇ κοινωνίᾳ**. The apostles and their converts were both united in 'the fellowship,' i.e. with Jesus Christ. The reference is considered by others to be to the community of goods. *κοινωνία* is used in a concrete sense, Rom. xv. 26, 2 Cor. viii. 4, but also of the fellowship or unity of the church with its Master, Phil. ii. 1. It is possible that both conceptions were present to S. Luke's mind. Blass proposes to read *τῆς κλάσεως*, dependent on *κοινωνίᾳ*, so the Vulgate *communicatione fractionis panis*. **τῇ κλάσει τοῦ ἄρτου**. Both words have the article, which hints that there is more meaning in the words than the common fellowship of a common meal. The words must be considered in the light of S. Paul's definite teaching, 1 Cor. x. 16, xi. 24. It is clear that from the earliest days Christians joined in common meals (*ἀγάπαι*) to which

a religious significance was attached. It had been our Lord's custom to eat with His disciples, and it was a sacred bond of fellowship between them, Lk. xxiv. 30. The reference here must be to the acts of our Lord at the Last Supper, and it is probable that the infant community followed the same order, i.e. the common meal (*ἀγάπη*) preceded the Eucharist, the breaking of the bread and the drinking of the cup. This was the custom of the Corinthian church. **ταῖς προσευχαῖς**, cf. iii. 1. The community followed in all probability the Jewish customs of prayer at stated times in the temple and in the synagogues.

The Common Life of the Church. 43–47.

43. **πάσῃ ψυχῇ** here = person, as *v.* 41. Others would tr. 'heart' as being the seat of the feelings. The fear engendered was reverential awe.

44. **οἱ πιστεύσαντες**, inceptive aorist, 'those who had accepted the faith.' The aorist marks the embracing of the faith; the present a state of mind. Other MSS. read *ἐπὶ τὸ αὐτὸ ἦσαν καὶ εἶχον*, in that case *ἐπὶ τὸ αὐτὸ* refers to place and not to the total number. **ἐπὶ τὸ αὐτὸ**, closely with *πάντες*, 'all together,' i.e. the whole community of believers. **ἅπαντα κοινά**. Absolute communism is not implied or expressed, but all contributed voluntarily to the common fund for the benefit of those who stood in need. Some consider that the sale of lands and property was in consequence of the belief in the nearness of the Parousia, and that men reckoned their property of no account. It is far more probable that the disciples continued the common life which they had shared with Jesus, and followed in His steps. The poverty of the Jerusalem church meets us again and again in the Epistles and in the Acts, and the explanation lies not so much in the famine as in the condition of life in the Holy City, which had little or no trade, and could ill provide occupation for its large population, cf. xi. 29, xxiv. 17, Gal. ii. 10, 2 Cor. viii. ix. The sense of brotherhood soon led the Christian church to organize the relief of the poorer brethren on a regular basis, cf. iv. 32–35, vi. 1.

45. **τὰ κτήματα...τὰς ὑπάρξεις.** The distinction (if any) is between realty and personalty. **ἐπίπρασκον.** The imperfects are important, and denote continued action. The whole community did not pool all their property at once, but contributions were made to meet needs as they arose, and these naturally grew with the growth of the church.

καθότι ἄν...εἶχεν. *καθότι* = 'just as.' *ἄν* with imperfect is iterative, cf. iv. 35, Mk vi. 56.

46. **ὁμοθυμαδὸν**, 'with one heart and mind.' The unity and energy of the church are constantly insisted on in the Acts, cf. iv. 34, v. 12, xv. 25. **ἐν τῷ ἱερῷ.** The early Christians did not cease to be devout Jews, and the apostles and their followers were strict in their attendance at the temple services. Jesus was as yet to them only the Messiah of Jewish expectation, cf. iii. 1, v. 42. **κλῶντες ἄρτον**, i.e. in the eucharist. The following expression, *μετελ. τροφῆς*, refers to the common meals partaken of. This supports the view that the breaking of bread was a separate Christian rite linked above in *v.* 42 with the prayers. **κατ' οἶκον**, 'at home,' as opposed to the temple, not 'from house to house,' but the reference need not be confined to one house. *κατά* may be used distributively with the singular. **ἀγαλλιάσει**, 'exultant joy,' Lk. i. 44. **ἀφελότητι**, from *ἀ-φελλεύς*, 'not stony ground' = singleness or simplicity; cf. *ἀφελὴς καὶ παρρησίας μεστός*, Dem. 1489. 10.

47. **αἰνοῦντες.** A life of devotion, of prayer and praise, liberality and simplicity, won for them the grace of God. S. Luke here closes in his usual way his summary of a stage in the life of the church and of his own account of it, cf. Lk. i. 80, ii. 52. **τοὺς σῳζομένους.** Tr. 'And together (*ἐπὶ τὸ αὐτό*) from day to day the Lord added to them those who were being saved.' For the present part. cf. 2 Cor. ii. 15.

Ch. iii. Healing of the Lame Man at the Beautiful Gate. 1–11.

1. **Πέτρος δὲ καὶ Ἰωάνης.** The two apostles are mentioned again together, viii. 14; cf. Gal. ii. 9, Lk. v. 10, xxii. 8, Jn xx. 2–5. S. Luke does not say that this was the first miracle wrought by the apostles, but records it because it was the immediate cause of the first persecution of the church. **ἀνέβαινον**, imperf. They did not enter the temple precincts (*ἱερόν*) until *v.* 8. **ἐπὶ τὴν...ἐνάτην**, i.e. so as to be there at the ninth hour, the hour of the offering of the evening sacrifice, about 3 p.m. For *ἐπί* cf. iv. 5, Lk. x. 35, and for the position of the adj. cf. ii. 20. The three hours of prayer were probably: (1) at the morning sacrifice; (2) the evening sacrifice; (3) sunset, but cf. Dan. vi. 10.

2. **ὑπάρχων** carries its full meaning, indicating that his present condition had been from his birth. **ἐβαστάζετο**, imperf., implies either

that he was being carried as usual or that he had not yet reached the place where he usually lay to receive alms. **τὴν Ὡραίαν.** *ὡραῖος* = *καλός*, Rom. x. 15. No gate is known by this name. The choice lies between the gate of Nicanor (so called because Judas Maccabaeus had nailed Nicanor's hand to it) and the gate of Shushan, possibly adorned with lily-work or with a carved representation of Susa. Dr Wright thinks the eastern gate of the court of the house is meant, leading into the court of Israel. **τοῦ αἰτεῖν.** A favourite construction of S. Luke and S. Paul to express purpose, cf. ix. 15. The custom is still common in the precincts of continental cathedrals and oriental mosques, where no provision is made for the poor by law as in England. **ἐλεημοσύνην**, properly of pity, then of its concrete expression, hence alms, which is a corruption of the Greek word, cf. ix. 36.

3. **ἠρώτα.** *ἐρωτάω* is used in N.T. both of questions and petitions, but cf. *ἠτήσατο εὑρεῖν*, vii. 46, according to correct classical usage.

4. **Βλέψον.** The request was probably made to test his sincerity.

5. **ἐπεῖχεν**, sc. *τὸν νοῦν*. The noun is often omitted both with *ἐπέχειν* and *προσέχειν* in Hellen. Gk, 1 Tim. iv. 16.

6. **Ἀργύριον.** The disciples still obeyed the Lord's command, Mt. x. 9. **ἐν τῷ ὀνόματι**, i.e. in the name and by its power, by the authority of Jesus Christ of Nazareth, Lk. x. 17. The apostles performed no miracles apart from the faith of the healed and the invocation of the Name, cf. xiv. 9. In O.T. the Name of God implies His power and all His attributes, so in N.T. the Name of Jesus denotes His power as the acknowledged Messiah, cf. *v.* 16 inf., v. 41, xv. 26, xvi. 18. The man had heard of or seen Jesus the Nazarene, the crucified, whom he now accepts as *Χριστός* the Messiah, and thus displays his faith.

7. **πιάσας**, 'seizing him by the hand.' *πιάζω* stronger than *λαμβάνω*. The gen. is correct as denoting the part affected by the action of the verb. **παραχρῆμα**, characteristic of S. Luke as *εὐθύς* is of S. Mark. All the words in this passage were in use in medical language, and S. Luke is very precise in his description.

8. **ἐξαλλόμενος**, sc. in joy and surprise. **ἔστη καὶ περιεπάτει**, 'he stood up and began to walk.' The graphic details point to S. Peter himself as being S. Luke's informant.

9. **αἰνοῦντα.** S. Luke notes the ascription of praise to God following upon miraculous cures, cf. Lk. xix. 37, xxiv. 53.

10. **ἐπεγίνωσκον**, 'they recognized him,' cf. iv. 13. **θάμβους καὶ ἐκστάσεως**, 'amazement and bewilderment.' *θάμβος*, cf. Lk. iv. 36; *ἔκστασις*, cf. *ἐξίσταντο* ii. 7, elsewhere = a trance, x. 10, xi. 5.

11. **κρατοῦντος**, 'clinging to them,' i.e. for support. **ἐπὶ τῇ στοᾷ.** The portico of Solomon stood on the east of the temple, and was the last survival of the work of Solomon, cf. v. 12, Jn x. 23. **ἔκθαμβοι**, note plural adj. with collective noun **λαός**, **ἐκ** intensifying prefix, cf. **ἔκφοβος**, Mk ix. 6.

S. Peter's Speech. 12–26.

In this speech S. Peter expounds in fuller detail than in the speech at Pentecost the Messiahship of Jesus with all that it meant for the Jews.

(*a*) 12–16. The miracle had not been effected by the power of the apostles but by God to the glory of the Nazarene, the risen Messiah, whom they had slain.

(*b*) 17–18. They had acted in ignorance. They had not understood that the Messiah, the servant of God, was destined to suffer, but now they could understand the scriptures in the light of the fact that He whom the apostles knew to be the Messiah had been crucified.

(*c*) 19–26. Therefore let them repent in preparation for the return of the Messiah, the greater prophet foretold by Moses. Theirs were the privileges of the sons of Abraham, but they could enjoy them only if they turned away from sin.

The Jews expected the Messiah to come and to restore their race to power and prosperity. They seem to have had no conception (1) that He would suffer, (2) that He would not remain with them but return to God to come again.

12. **ἀπεκρίνατο**, sc. to their looks of astonishment, cf. x. 46, Lk. xiii. 14. The middle voice is classical, in N.T. **ἀπεκρίθην** is more usual, in modern Greek the middle voice is dead, in Hellen. Greek it was dying. **ἐπὶ τούτῳ**, masc., 'at this man.' **εὐσεβείᾳ**, i.e. reverence towards God and so personal holiness. **τοῦ περιπατεῖν**, consecutive. The constructions expressing purpose or consequence are not strictly differentiated in N.T., cf. x. 25, xx. 3, xxvii. 1.

13. **ὁ θεὸς...Ἰακώβ.** The words are specially chosen to shew that S. Peter identified the Messiahship of Jesus with the hopes of Israel and with the promise made to Abraham, Ex. iii. 6. **ἐδόξασεν.** The glorification of Jesus was particularly displayed in the miracle just wrought in His name. The resurrection and the session at the right hand of God are other indications of God glorifying His Son, *vv.* 15, 21. **τὸν παῖδα**, R.V. rightly 'servant,' with reference to the prophecies

of Isaiah, Is. xlii. 1, lii. 13, liii. 12; cf. Mt. xii. 18. The phrase **παῖς θεοῦ** is used of Israel, Lk. i. 54, of David, i. 69. **υἱὸς θεοῦ** is used in N.T. for the Son of God. The apostles always call themselves **δοῦλοι θεοῦ**, iv. 29; cf. Phil. i. 1. **ὑμεῖς μὲν**. There is no direct answering **δέ**. Note the strong antithesis throughout between **ὑμεῖς** and **ὁ θεός**. God had glorified Him, the Jews had slain Him. **ἠρνήσασθε** is redundant, but is inserted to point the contrast between what the Jews did in denying Jesus' Messiahship and what Pilate (**ἐκείνου**) did. **κατὰ πρόσωπον**. Favourite expression of S. Luke; cf. Lk. ii. 31. The expression is found in Polybius. Rendall considers that the phrase implies the point-blank refusal of the Jews to accept Pilate's decision; cf. xxv. 16, Gal. ii. 11. **κρίναντος**, 'when he had decided.' The decision was judicial, Lk. xxiii. 16.

14. **τὸν ἅγιον καὶ δίκαιον**. Jesus was essentially the Holy One and the Righteous, the consecrated servant of Jehovah. Israel had failed alike in holiness and in righteousness, and had failed to be a holy nation and to fulfil God's law: not so Jesus, cf. Lk. iv. 34, Jn vi. 69. In O.T. **ἅγιος** = **ἐκλεκτὸς θεοῦ**, Is. xlii. 1. **δίκαιον**, Is. liii. 11; Acts vii. 52, xxii. 14; Lk. i. 6; 1 Pet. iii. 18. **ἄνδρα φονέα**. The addition of **ἄνδρα** strengthens **φονέα**; the expression is in pointed contrast with the description of Jesus, Lk. xxiii. 14. **χαρισθῆναι**. **χαρίζομαι** is only found in the writings of S. Luke and S. Paul, and always denotes an act of grace, a free gift; Lk. vii. 21.

15. **τὸν δὲ ἀρχηγὸν τῆς ζωῆς**. **ἀρχηγός** = leader, author, founder; cf. v. 31. In Heb. ii. 10, xii. 2 the reference is undoubtedly to 'Joshua,' the captain or leader, and this is its sense in O.T. (Num. xiv. 4), but it is also used of a founder of a family. The argument here is closely condensed. The real meaning is clear. The Jews had slain Him who was the source of life, and asked that one who destroyed life should be spared.

16. **τοῦ ὀνόματος**, obj. gen., cf. note above, *v.* 6. **πίστις** and **ὄνομα** are repeated twice for emphasis. The apostles had faith in the Name, sc. the power of the risen Lord, and He through their faith in Him had made the man whole. **ἡ δι' αὐτοῦ**, masc., not neuter, i.e. through Christ, 1 Pet. i. 21. **ὁλοκληρίαν**, only here in N.T., but cf. 1 Thess. v. 23, **ὁλοτελεῖς**, **καὶ ὁλόκληρον**. The reference is clearly to soundness of health and body.

17. **καὶ νῦν, ἀδελφοί** marks the transition to a fresh argument in the speech drawn from what precedes. **κατὰ ἄγνοιαν**. The Jews did not know that the Messiah was to suffer, in spite of His

suffering being foreshadowed by the prophets. He had come and they had not recognized Him, but had killed Him. The pity and tenderness in S. Peter's words recall the words from the cross, Lk. xxiii. 34. The thought of the crucified Messiah was to the Jews a stumblingblock (1 Cor. i. 23), but in all the writings of N.T. it is the central fact in God's plan of salvation.

18. **τὸν χριστὸν αὐτοῦ**, Ps. ii. 2; Lk. ii. 26.

19. **ἐπιστρέψατε**='turn again,' not 'be converted,' the verb is active, xxviii. 27, Mk iv. 12. Repentance and conversion were their duty, and in spite of past sin would lead to pardon. **ἐξαλιφθῆναι**, Ps. li. 9; Is. xliii. 25.

20. **ὅπως ἄν**. 'That in that case there may come.' '**ἄν** with **ὅπως** indicates that the accomplishment of the purpose is dependent on certain conditions,' Lk. ii. 35. **ἀναψύξεως**, 'revival.' In LXX., Ex. viii. 15, it means respite, but here it is undoubtedly to be identified with *ἀποκαταστάσεως*, and *ἀπὸ προσώπου* will then denote the source. The reference is to the spiritual refreshment which would attend the second coming of the Messiah. **ἀποστείλῃ**, sc. at the Parousia. **προκεχειρισμένον**, 'Him who hath been appointed for you as Messiah, even Jesus' (Page), Acts xxii. 14.

21. **μὲν**, no answering **δέ**, but *ἄχρι χρόνων* serves the purpose of antithesis. Tr. 'Whom the heaven must receive' (Phil. iii. 20), sc. as His abode until His coming again. **ἀποκαταστάσεως**. It was the Jewish belief that Elijah would return before the coming of the Messiah and restore all things moral and material, Mal. iv. 5; Mk ix. 12. This they interpreted of material prosperity. S. Peter corrected this idea. The times of restoration are identical with the seasons of revival which would attend the Messiah's return in glory to earth from heaven. **ὧν**, sc. *πάντων*. **τῶν ἁγίων...προφητῶν**, Lk. i. 70, a favourite periphrasis of S. Luke. **ἀπ' αἰῶνος**, only used in sing. by Luke in N.T., cf. xv. 18; Lk. i. 70.

22. **Μωυσῆς μὲν εἶπεν**, Deut. xviii. 15. *μέν*=indeed. The prophecy originally referred to a prophet who should follow in Moses' steps, but it was given a Messianic significance. S. Peter here identifies the prophet with Christ. **ὡς ἐμέ** justifies the statement in the last sentence, cf. vii. 37; Jn vi. 14. Sc. *ἀνέστησεν*, 'as He upraised me.'

23. **ἔσται**. Not in the Hebrew original. The words which follow are concurrent, and there is no connecting link. **ἐξολεθρευθήσεται**, 'shall be utterly destroyed.' The actual words in Deut. xviii. 19 are 'I will require it of him,' for which S. Peter substitutes *ἐξολεθρεύσεται* (Lev.

xvii. 4), a phrase implying excommunication from the chosen people or death. Here it refers to the total exclusion of those who reject the Messiah at the Parousia.

24. **καὶ...δὲ**, 'Yea...and.' **ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς.** Samuel was the founder of the schools of the prophets. The phrase is somewhat loose, but the meaning is clear. All the long line of prophets from Samuel onwards: with *πάντες* supply *εἶπον* from *Μωυσῆς εἶπεν*, cf. Heb. xi. 23. **τὰς ἡμέρας ταύτας.** These days, i.e. the times of restoration which had already begun. No such prophecy was actually made by Samuel, but he had anointed David the ancestor of the Messiah.

25. **υἱοὶ τῶν προφητῶν...διαθήκης.** The phrase is Hebraistic, cf. sons of the law, sons of the kingdom, Mt. viii. 12. *προφητῶν* and *διαθήκης* are taken together with *υἱοί*. They are sons because they enter into the inheritance alike of all that the prophets foretold and of the covenant with Abraham. *διαθήκης* implies a divine dispensation on God's part, Gen. xvii. 2, etc. **ἐν τῷ σπέρματί σου.** Here S. Peter, like S. Paul, Gal. iii. 16, interprets *σπέρμα* of Christ in Whom the whole human race was bound up and in Whom the covenant fulfilled its purpose. Blass considers that *ἐν* is instrumental.

26. **ὑμῖν πρῶτον.** The emphasis upon *ὑμεῖς...ὑμῖν* at the beginning of two sentences without any connecting particle marks the conclusion of the whole argument. The Gospel message was to the Jew first and afterwards to the Gentile. The problem of the means by which the latter was to be included had not yet arisen. S. Peter shared the general Jewish belief at the time that other nations could only participate in the blessings of the Messianic kingdom by accepting Judaism. **ἀπέστειλεν** clearly refers to the incarnation and not to the resurrection. **ἐν τῷ ἀποστρέφ.**, *ἐν τῷ* with pres. or aorist infin., is usually temporal, but here is used of the means. The verb is intransitive. In this exquisite peroration nearly every word recalls the chief points in the argument: *παῖδα*, *v.* 13; *ἀναστήσας* (*not* of the resurrection), *v.* 22; *ἀποστρέφειν*, *v.* 19; while *εὐλογοῦντα* emphasizes and echoes *εὐλογηθήσονται*.

Ch. iv. First Persecution (by the Sadducees). 1–4.

1. **αὐτῶν.** The pres. part. implies that the speech was interrupted, whereas *αὐτῶν* makes it probable that John also spoke. **ἐπέστησαν**, 'came upon them suddenly,' at the time of the closing of the temple by the guard, cf. vi. 12, xii. 7; Lk. ii. 9, xxiv. 4. **ἀρχιερεῖς**, better

perh. *οἱ ἱερεῖς*. The chief priests would include all the members of the high-priestly families, and not only the ex-high-priests, v. 24. **ὁ στρατηγὸς τοῦ ἱεροῦ**. The captain of the temple was in command of the Levitical guard or temple police, and he had under him subordinates also called *στρατηγοί*. He was himself a priest, and ranked next in authority to the high-priest, Acts v. 24, Lk. xxii. 4. **οἱ Σαδδουκαῖοι**. The origin of the Sadducees is obscure. They were opposed, both in politics and doctrine, to the Pharisees, who took no part in this first persecution. Drawn from the aristocracy and priestly families, they commanded great influence in the Sanhedrin and acquiesced in the Roman suzerainty. (1) They rejected all the oral traditions and held strictly to the letter of the Pentateuch. (2) They denied the resurrection of the dead. (3) They did not believe in the existence of angels. Their apprehensions were aroused (1) by the fear of popular adhesion to the apostles which would endanger their political power; (2) by the assertion that Jesus was proved to be the Messiah by His resurrection. They were the chief opponents of the apostles throughout the Acts, and there is no instance of the conversion of any Sadducee: cf. v. 17–40, xxii. 30, xxiii. 10, xxiv. 1–9; Lk. xx. 27–40; Jn xi. 47, xii. 10.

2. **διαπονούμενοι**, 'being sore distressed,' cf. xvi. 18. S. Luke uses compounds with *διά* and *ἀπό* frequently. **ἐν τῷ Ἰησοῦ** = in the person of Jesus. **τὴν ἐκ νεκρῶν**. The resurrection from the dead must be distinguished in N.T. from the resurrection of the dead. The former is only applied to some, and implies that while some are raised others await the final resurrection, cf. 1 Thess. iv. 16; 1 Cor. xv. 23, 24.

3. **ἦν γὰρ ἑσπέρα**, hence the trial could not take place until the following day, Jer. xxi. 12, Lk. xxii. 66.

4. **ἐγενήθη**, only here in Luke, who uses the classical middle, cf. 1 Thess. ii. 14. The number 5000 includes probably all the male converts and is striking evidence of the growth of the infant community. Hence the alarm of the Jewish authorities.

Trial of Peter and John before the Sanhedrin. 5–23.

5. **Ἐγένετο δὲ**. Three constructions are used by S. Luke with *γίγνομαι*. (1) *ἐγένετο* is placed side by side with another verb. (2) The two verbs are coupled by *καί*. (3) *ἐγένετο* is followed as here by infin. None of the constructions are classical. Cf. ix. 32, 37, etc. **συναχθῆναι**, i.e. the Sanhedrin met. It numbered 70, and was

composed of (1) the chief priests who are here referred to as ἄρχοντες, cf. Lk. xxiii. 13. (2) The elders and scribes. The scribes were the religious lay order which had originated in the time of the exile, and as the exponents of the law and its tradition exercised very wide authority in all parts of the country. Their stronghold was the local synagogue in each town or village. The Sanhedrin had power to arrest and to punish, but they were not allowed to inflict capital punishment.

6. **Ἄννας.** Annas had been deposed and Caiaphas, his son-in-law, was actually high-priest, A.D. 25–37; cf. Jn xi. 49, xviii. 13; Lk. iii. 2. It is possible that the Jews did not recognize that the Romans, though they might depose from office, could take away the authority or standing of one who had held the supreme office. Nothing is known of John and Alexander. Codex Bezae reads Jonathan, who was son of Annas and successor of Caiaphas. R.V. tr. 'was there,' supplying ἦν after Annas.

7. **ἐν τῷ μέσῳ.** The court was a semicircle and the prisoners stood in the centre, cf. v. 27. **Ἐν ποίᾳ,** 'In virtue of what power or what authority (name).' ποῖος is a strong form of question = τίνι, cf. Mk xii. 28; Lk. vi. 32.

8. **πλησθεὶς πνεύματος ἁγίου.** The phrase is peculiar to Luke. No other evangelist emphasizes the work of the Holy Spirit to the same extent. Cf. Lk. i. 15, 41, 67; Acts ii. 4, iv. 31, ix. 17.

9. **εἰ...ἀνακρινόμεθα.** Note pres. indic. 'If (as is the fact) we are being examined.' εἰ is really equivalent to ἐπεί. ἀνακρινόμ. does not here bear the technical sense of preliminary enquiry, xii. 19; Lk. xxiii. 14. **ἐπὶ εὐεργεσίᾳ.** There had been apparently no formal charge. S. Peter supplies it with fine irony, 'for a good deed.' **ἐν τίνι,** dependent on ἀνακρινόμεθα, either masculine 'in whom,' i.e. by whose name or power, or neuter 'by what means.' **σέσωσται** = has been made sound and whole. The lame man had been healed alike in body and mind, cf. *v.* 12 and Lk. vii. 50.

10. **ὃν...ὃν.** The repetition is emphatic. The strong contrast between ὑμεῖς and θεός is once more insisted on, iii. 13, 14. **ἐν τούτῳ** will be either neuter or masculine, according to the translation of ἐν τίνι to which it gives the answer. **ὑγιής,** 'in sound health.'

11. **οὗτος...γωνίας.** Ps. cxviii. 22. The passage originally referred to the rejection of Israel by the builders of the empire of the world. But the Psalm was regarded as Messianic, and Jesus had used the same quotation of Himself, Mt. xxi. 42. The leaders of Israel are the builders who had rejected the Messiah and cast aside the very stone as useless which actually fitted the highest corner of the structure of God's

people, without which the whole building could not hold together, cf. 1 Pet. ii. 7. **ἐξουθενηθείς** implies contemptuous rejection, a characteristic word both of Luke and Paul, Lk. xviii. 9; 1 Cor. vi. 4. The word used in LXX. and in S. Mark is *ἀπεδοκίμασαν*, which implies rejection after examination. Some consider that the *λίθος ἀκρογωνιαῖος* was the corner foundation-stone, as in Eph. ii. 20.

12. **ἡ σωτηρία**. The Messianic salvation, not limited to miracles of healing. **ἕτερον ὄνομα**. *ἄλλος* and *ἕτερος* have their full force, 'In no other is there salvation, for neither is there a second name,' cf. Jn iv. 22.

13. **παρρησίαν**, i.e. 'confidence alike of speech and of bearing.' This had characterised the teaching of Jesus (Mk viii. 32) and the disciples were as their Master. Of Paul's preaching (ix. 27, xix. 8, xxvi. 26; 1 Thess. ii. 2). S. John had probably spoken, as well as S. Peter. **καταλαβόμενοι**, regularly used in later Greek of grasping a fact. **ἀγράμματοι**, 'un-educated,' sc. in Rabbinic lore, cf. Jn vii. 15. The word frequently occurs in the papyri of one who cannot sign his name, 'illiterate.' This may be its meaning here. Cf. *ἄμουσος* and *ἄγροικος*. **ἰδιῶται**, 'laymen' not versed in Rabbinic teaching. Coupled with *ἀγράμματος* it emphasizes the lack of education and of legal training. In cl. Greek *ἰδιώτης* denotes a private citizen who takes no part in public life, and such a citizen is regarded as *ἀχρεῖος*, Thuc. II. 48. Cf. 1 Cor. xiv. 16; 2 Cor. xi. 6. **ἐπεγίνωσκον**, 'began to recognize,' i.e. that they had not been instructed in the law but by Jesus. S. John was already known to the High Priest, Jn xviii. 15. Cf. iii. 10. **ἦσαν**, 'had been.' An imperfect in Or. obliqua can only represent an imperfect in Or. recta.

14. **ἑστῶτα**, no longer a cripple.

15. **συνέβαλλον**, sc. *λόγους*.

16. **ποιήσωμεν**. The deliberative subj. has better authority than the future indic., but there is no distinction in meaning. The aorist denotes a single act, cf. ii. 37. **ὅτι μὲν γάρ**, answered by *ἀλλά* in *v.* 17. **γνωστόν**, 'indisputable.' A matter of fact as opposed to *δοξαστόν* a matter of opinion.

17. **ἐπὶ πλεῖον**, clearly used here of space and not of time, as in xx. 9. **διανεμηθῇ**, 'that it spread no further abroad,' sc. the report of the miracle or the teaching of the apostles. *διανεμ.* may be a medical metaphor from the spreading of a cancer. **ἀπειλησώμεθα**, tr. 'Let us charge them with threats not to speak,' inf. *v.* 29. **ἐπὶ τῷ ὀνόματι τούτῳ**, 'in this name,' i.e. resting their teaching on this name.

This is better than taking *ἐπί* to mean 'about the name,' cf. xiv. 3. The Jews referred to Jesus as 'this fellow,' 'that man'; they avoided the mention of His name, v. 28.

18. **καθόλου**=at all, only here in N.T. **μὴ φθέγγεσθαι**, 'not to utter a word.' Baffled in argument, they took refuge in making the preaching of Jesus illegal.

19. **ἐνώπιον**=*ἐν προσώπῳ*, *ἐναντίον*, etc., a frequent phrase in LXX. to mark the realization of the presence of God, Lk. i. 6, Gal. i. 20. **ὑμῶν ἀκούειν**, cf. Plat. *Apol.* 29 D, *πείσομαι μᾶλλον τῷ θεῷ ἢ ὑμῖν. ἀκούειν* here=to obey, cf. Lk. x. 16. No one was more ready to obey the just ordinances of men than S. Peter (1 Pet. ii. 13), but the Christian has no choice but to obey God when God's command contravenes man's, v. 29.

21. **προσαπειλησάμενοι**. *πρός*=further. **ἀπέλυσαν**=sent them away, not 'acquitted.' **μηδέν**. Cl. Greek would require *οὐδέν*, as a fact not a supposition is stated. **τὸ πῶς**, i.e. pretext, not means. The addition of the article converts the whole phrase into a substantive in apposition with *μηδέν*, cf. Lk. i. 62; 1 Thess. iv. 1. The subjunctive is deliberative, *διὰ τὸν λαόν*, cf. Lk. xx. 6.

22. **ἐτῶν...τεσσεράκοντα**. Elsewhere S. Luke, perhaps with the care of a physician, notes years: cf. Aeneas, ix. 33; the cripple at Lystra, xiv. 8; Jairus' daughter, Lk. viii. 42. Note omission of *ἤ* with *πλειόνων*, xxiii. 13, 21, etc. **γεγόνει**. The pluperfect without augment is common in N.T.

23. **πρὸς τοὺς ἰδίους**, i.e. the members of the Christian community.

Prayer of the Apostles. 24–31.

24. **εἶπαν**. The prayer was probably uttered by S. Peter, and the assembly caught up and repeated his words and did not merely answer Amen. **Δέσποτα**. The earliest known utterance of Christian praise and thanksgiving. *Δεσπότης*, which implies absolute power and sovereignty, is rarely used of God or Christ, and is contrasted with *δοῦλος* as here and in Lk. ii. 29. **ὁ ποιήσας**, cf. xiv. 15; Ex. xx. 11.

25. **ὁ...στόματος**. The text as it stands requires a second *διά* with *στόματος*, and *τοῦ πατρὸς ἡμῶν* is awkwardly separated in any case, see R.V. A.V., following T.R., omits *τοῦ πατρὸς ἡμῶν* and *πνεύματος ἁγίου*. In iii. 18 God speaks through the mouth of men; in i. 16 the Holy Spirit. The combination of the text, if sound, is unparalleled. The quotation is from Ps. ii. 1, which was always held to be Messianic,

cf. xiii. 33; Heb. i. 5 f., v. 5. **Ἵνα τί**, vii. 26; Lk. xiii. 7; 1 Cor. x. 29. The phrase is Hellenistic and brachylogical, supply *γένηται*. **ἐφρύαξαν**. *φρυάσσειν* is used literally of the neighing of horses, and then of the haughtiness of men. **ἔθνη** in biblical Greek is used of the Gentile pagans, and **λαός** in the Psalm is parallel with *ἔθνη*, but it is applied to the Jews, as is clear from *v.* 27. **ὁ λαός** is exclusively used of the Jewish people in the Acts. **βασιλεῖς**, Herod, and **ἄρχοντες**, Pilate. **τοῦ χριστοῦ αὐτοῦ**, 'His anointed,' iii. 18.

27. **ἐπ' ἀληθείας** = **ἀληθῶς**. The Psalm is being interpreted in the prayer. **παῖδα** = servant, as in *v.* 30, cf. iii. 13; Is. liii. 11. **ὃν ἔχρισας** echoes and exemplifies *τοῦ χριστοῦ* of the preceding verse. The reference is to His baptism, x. 38. **Ἡρῴδης**, i.e. Antipas. S. Luke alone mentions the part played by Herod, Lk. xxiii. 8–12. He evidently had special knowledge of the Herodian family, cf. xiii. 1; Lk. iii. 19, viii. 3, ix. 7, xiii. 31.

28. **ποιῆσαι**, inf. of purpose. **ἡ χείρ σου καὶ ἡ βουλὴ προώρισεν**, a zeugma, as only *βουλή* can rightly be constructed with *προώρισεν*: cf. ii. 23, iii. 18.

29. **τὰ νῦν...ἔπιδε**, only used in the writings of Luke, and then of divine regard, cf. Lk. i. 25. **τὸν λόγον σου**, i.e. Thy Gospel; frequently in Luke and Paul. There is a strong antithesis between *παρρησίας* and **δούλοις**.

30. **ἐν τῷ...ἐκτείνειν**, either 'while Thou stretchest forth Thy hand,' R.V., or better instrumental 'by.' **γίνεσθαι** is best taken with *ἐν τῷ*, and is not dependent on *εἰς*. Tr. 'and by signs and wonders being wrought.' *γίγνομαι* is the passive of *ποιῶ*.

31. **δεηθέντων**. The frequent reference to prayer is characteristic of Luke alike in the Gospel and in the Acts; Acts i. 14, ii. 42, vi. 4, x. 2, xiii. 3, xiv. 23, xvi. 13, 25, xxviii. 8; Lk. iii. 21, v. 16, vi. 12, etc. **ἐσαλεύθη ὁ τόπος**, a symbol of the divine presence, frequent in O.T., Ps. cxiv. 7; Is. vi. 4; cf. xvi. 26. **ἐπλήσθησαν... ἐλάλουν**. The aorist denotes the immediate answer to their prayer, the imperfect the continued result. 'They continued to speak' in defiance of the Sanhedrin.

Second Description of the Life of the Church.

32–37.

32. **πιστευσάντων**. See note ii. 44. **καρδία καὶ ψυχή**. Heart and soul combined cover the whole range of intelligence and emotion, Phil. i. 27. **οὐδὲ εἷς**, not even one, i.e. amongst so many. In

ii. 44, 45, S. Luke describes in general terms the liberality of the Christian community: here he gives an account of the establishment of a common fund under apostolic direction, and illustrates it by the generosity of Barnabas, the selfish hypocrisy of Ananias and Sapphira, and the necessity of further organization met by the appointment of the seven. The passage here is not a mere doublet of ii. 44, 45.

33. **ἀπεδίδουν**, 'delivered their witness' in fulfilment (*ἀπό*) of the duty laid upon them, cf. i. 8, 22, ii. 32, iii. 15, iv. 10, 20. The form *ἀπεδίδουν* is Hellen., cf. *ἐτίθουν*, *v.* 35. **χάρις**, i.e. the grace of God, manifested in the gift of God to the apostles as shewn in the following verse, cf. vi. 8; Lk. ii. 40.

34. **ὅσοι γὰρ κτήτορες.** No absolute communism is implied. *πωλοῦντες* and *πιπρασκομένων* are both imperfect: there is no definite statement that they sold all, but only what was necessary and of their own free will, e.g. Mark's mother retained her house, xii. 12.

35. **παρὰ...πόδας** should be taken literally. It was a mark of trust and respect. Barnabas, who is expressly mentioned, may have been responsible for the suggestion. **διεδίδετο**: probably impersonal: the form is Hellen., cf. Lk. xx. 9; 1 Cor. xi. 23: perhaps *τὸ ἀργύριον* may be supplied, cf. Lk. xi. 22, xviii. 22. **καθότι ἄν**, ii. 45 note.

36. **Βαρνάβας.** The exact meaning of the name is obscure. *Βαρνάβας* should properly mean 'son of prophecy' (*nabi*), but Lk. translates 'son of consolation.' *παράκλησις* is included by S. Paul as part of the function of prophecy, 1 Cor. xiv. 3. Harnack considers that the word means 'edifying exhortation,' but in all cases where the word occurs in N.T., comfort or consolation are suitable renderings (Knowling). The apostles might well have called Joseph 'son of comfort' in consequence of the accession to their ranks of a Levite of some wealth and position, cf. ix. 31, xiii. 15, xv. 31; 2 Cor. i. 3–7. Deissmann considers on the evidence of inscrr. that *Βαρνάβας* is a corruption of *Βαρνεβοῦς*, son of Nebo. Rackham translates *παράκλησις* 'encouragement' and Page strongly supports this. **Λευείτης.** Levites properly were not allowed to hold property, Deut. x. 9, but it is possible that after the captivity this strict regulation was not enforced. **Κύπριος τῷ γένει**, 'a man of Cyprus by birth.' Jews had settled in Cyprus since the time of Alexander the Great. Barnabas was a Hellenist Jew and was related to Mark and a close friend and companion of S. Paul, especially in the earlier years of his ministry. For the character of Barnabas, his goodness, simplicity and liberality, see xi. 23: cf. 1 Cor. ix. 6; Gal. ii.

2, 9. He may well have learnt the same trade as S. Paul, as he was able to support himself by the work of his hands.

37. **τὸ χρῆμα.** 'The money,' very rare in the singular in this sense.

Ch. v. Ananias and Sapphira. 1–11.

1. **Ἁνανίας** = Hananiah. Hebrew name of Shadrach, Dan. i. 6 = to whom Jehovah has been gracious. The conduct of Ananias and Sapphira is placed in close juxtaposition with the action of Barnabas in silent but expressive contrast. **Σαπφείρη.** From an Aramaic word meaning 'beautiful.' 'Sapphire' was probably derived through the Phoenicians from the same root. *α* pure is not always preserved in Hellenistic Gk, cf. *συνειδυίης*. **κτῆμα** = *χωρίον*, an estate.

2. **ἐνοσφίσατο**: *νοσφίζομαι* properly 'to set apart for oneself,' and so, in a bad sense, 'to purloin.' In LXX. of the sin of Achan, Jos. vii. 1, cf. Tit. ii. 10. The usage is classical. **ἀπὸ** = *μέρος τι*, cf. ii. 17.

3. **διὰ τί** = 'How comes it that.' Ananias and his wife clearly pretended that the part was the whole. **ὁ Σατανᾶς**, cf. Lk. xxii. 3; Jn viii. 44. **ψεύσασθαι.** The simple infin. of result is equivalent to the infin. with *ὥστε*, cf. *v.* 21; Lk. i. 54. *ψεύδομαι* = to cheat, to deceive by lying; here only in N.T. with acc., but frequently in LXX.: with the dative (not classical) it denotes 'to lie in the presence of,' and so 'to lie to.' **τὸ πνεῦμα τὸ ἅγιον.** To deceive the apostles who were inspired with the Holy Spirit of truth (Jn xvi. 13) was equivalent to deceiving the Holy Spirit Himself. The divinity of the Holy Spirit is clearly implied in *v.* 4.

4. **οὐχὶ μένον σοὶ ἔμενεν.** R.V. rightly keeps the assonance. 'While it remained (i.e. unsold) did it not remain thine own?' **καὶ πραθέν** = *τὸ ἀργύριον τοῦ πραθέντος* = 'the price of it when sold.' This passage conclusively proves that the contributions to the common fund were purely voluntary. **ἐν τῇ σῇ ἐξουσίᾳ**, 'in thine own right,' cf. i. 7. **τί ὅτι**, sc. *τί ἐστὶν ὅτι*, 'Why is it that?' cf. Lk. ii. 49. **ἔθου...τοῦτο**, 'thou hast conceived this deed in thine heart,' cf. LXX. Ex. i. 18, Lk. i. 66. **οὐκ ἐψεύσω...θεῷ.** The negative does not imply that Ananias had not lied to men, but is inserted to emphasize that he had lied to God. Ananias had sinned against the community and the Holy Spirit which was the source of its life.

5. **ἀκούων.** The present participle shews that death was instantaneous. **ἐξέψυξεν.** Cl. *ἀποψύχειν βίον*. Only here and in *v.* 10, and

in xii. 23 of the death of Herod; in O.T. of the death of Sisera, Jud. iv. 21. The word is used by Hippocrates and may be one of the medical terms used by S. Luke. **πάντας τοὺς ἀκούοντας.** Probably only those who were present, as not even Sapphira was informed of her husband's death.

6. **οἱ νεώτεροι**—*v.* 10, *οἱ νεανίσκοι*, 'the younger men.' No argument for any definite orders in the community can be based on the use of this expression. **συνέστειλαν**: *συστέλλω*, to wrap round; so of furling sails: probably here 'they wrapped him,' i.e. in their own cloaks, cf. Eur. *Tro.* 378: in medical writers, to bandage. Others take it as equivalent to *περιστέλλω*, to lay out and prepare for burial. **ἐξενέγκαντες**, *ἐκφέρω*, *ἐκκομίζειν*, Lat. *effero*, were the technical words for burying. Only kings and prophets were buried within the walls of the city. The Cerameicus at Athens and the tombs on the Appian way were outside the city. The interval between death and burial in eastern and equatorial regions is much briefer than in northern climes.

7. **Ἐγένετο δὲ...εἰσῆλθεν.** *ὡς ὡρῶν τριῶν διάστημα* is clearly parenthetical. For an exact parallel cf. Lk. ix. 28. For the construction cf. iv. 5 n. **μὴ εἰδυῖα.** In N.T. *μή* supersedes *οὐ* with participles.

8. **ἀπεκρίθη**, cf. iii. 12. **τοσούτου.** Gen. of price: the purchase money was lying before him. The graphic touches mark the narrative of an eye-witness. **ἀπέδοσθε**, like *συνειδυίης* in *v.* 2, points to Sapphira's full complicity in the act. She was given an opportunity to speak the truth and rejected it.

9. **πειράσαι**, 'to try,' i.e. to test whether the Holy Spirit would detect the deception. **οἱ πόδες.** The periphrasis is Hebraistic, cf. Is. lii. 7; Lk. i. 79.

10. The deaths of Ananias and Sapphira are clearly supernatural: nothing is said or implied of their fate after death, cf. 1 Cor. v. 5.

11. **ἐκκλησίαν.** Here used for the first time. 'The congregation,' 'the church.' *ἐκκλησία*, which properly denotes a full assembly of citizens, soon became the characteristic word for the whole Christian community and for the bodies of Christians in countries and cities. In O.T. it is used in LXX. for the congregation of Israel, Jud. xxi. 8.

Miracles of the Apostles. 12–16.

12–16. This short account of the condition and progress of the church is introduced to explain the action of the high-priest. The public display of enthusiasm for the apostles aroused the hostility of the Sadducees.

13. **τῶν δὲ λοιπῶν**, *δέ* not adversative = and. Either (1) the rest of the believers in contrast to the apostles, i.e. they did not dare to associate themselves with the apostles as being on the same level: (2) non-believers (Blass), but this entails translating *κολλᾶσθαι* 'to interfere,' whereas *κολλᾶσθαι*—literally 'to glue oneself to'—is always used in the middle or passive in N.T. by Paul and Luke of friendly intercourse or union, cf. ix. 26, x. 28; 1 Cor. vi. 17: (3) the rulers; scribes as distinct from the populace.

14. Note imperfects *ἐμεγάλυνεν*, *προσετίθεντο*, describing the continuous progress. Contrast the single aorist *ἀναστάς*.

15. **ὥστε καὶ**, 'insomuch that even.' The result follows very awkwardly upon *v.* 14. It has been suggested that the whole passage *καὶ ἦσαν...γυναικῶν* is misplaced. A.V. marks it as a parenthesis. *v.* 15 would most naturally depend upon *ἐν τῷ λαῷ*, *v.* 12. **τὰς πλατείας**, sc. *ὁδούς*. The broad open streets. **κλιναρίων**. S. Luke uses four words for beds—*κλινή*, *κλινάριον*, *κλινίδιον* and *κράβαττος* (Lat. *grabatus*): he is the only N.T. writer who uses *κλινάριον* and *κλινίδιον*, cf. xix. 11, 12; Lk. iv. 40, 41. **ἐπισκιάσει**, future with *ἵνα κἂν*—expresses purpose. A common classical construction with *ὅπως*: *κἂν* = at least, cf. similar incidents, xix. 12; Mt. vi. 56.

16. **ὀχλουμένους**, cf. *ἐνοχλούμενοι*, Lk. vi. 18. Both words are used by Luke only in the sense of 'being troubled' and are medical terms. **Ἰερουσαλήμ**. *εἰς* omitted by the best MSS.; tr. 'the cities round about Jerusalem.' The first direct intimation of the spread of the church's influence beyond the city.

Renewed Persecution: Arrest and Trial of the Apostles. 17–42.

17. **Ἀναστὰς**. Note the aorist: a graphic touch of Luke marking the vigour and hasty resolve of Annas. **πάντες**, cf. iv. 6. **ἡ οὖσα** = *οἱ ὄντες* made to agree with *αἵρεσις*. **αἵρεσις**: (1) a choice; (2) a particular line of thought or action; (3) those who choose a particular line, i.e. sect, heresy. No disparagement is necessarily implied, but cf. xxiv. 5, 14, xxviii. 22: applied to the Pharisees, xxvi. 5; 1 Cor. xi. 19.

18. **ζήλου**. *ζῆλος* can have two meanings: (1) jealousy, as here; (2) eagerness. Cf. xiii. 45; 1 Cor. xii. 31. **ἐν...δημοσίᾳ**, 'in the public prison.' Summary arrest was justifiable as they had disobeyed the Sanhedrin, iv. 18.

19. **Ἄγγελος**, cf. xii. 7, 23.

20. **πάντα τὰ ῥήματα.** May mean all the facts or all the words, cf. Lk. ii. 51. **τῆς ζωῆς ταύτης,** 'this life,' i.e. which the apostles preached and the Sadducees denied.

21. **ὑπὸ τὸν ὄρθρον.** This construction of *ὑπό* with accus., denoting 'towards,' is classical but occurs nowhere else in N.T. The first sacrifice took place very early in the temple courts and the apostles would find hearers present at an early hour. **τὸ συνέδριον...γερουσίαν.** *γερουσία* occurs only here in N.T., but is used in LXX. of the 'council of the elders,' Ex. iii. 16, iv. 29. There is no trace of two distinct bodies or of assessors attached to the Sanhedrin, and probably *καί* is explanatory and the phrase is added by S. Luke to emphasize that a full and formal meeting of the Sanhedrin was held to deal with such an important case. **ἀχθῆναι αὐτούς.** Inf. of purpose; classical Gk prefers the active infin.

22. **οἱ δὲ...ὑπηρέται,** i.e. some of the Levitical police. *ὑπηρέτης* is used elsewhere in N.T. to translate 'Chazzan,' the officer of the synagogue, and to denote subordinate ministers in the infant church, Lk. i. 2; Acts xiii. 5.

23. **εὕρομεν:** *oratio recta* in spite of *ὅτι*.

24. **ὁ στρατηγὸς...ἀρχιερεῖς.** The captain of the temple mentioned first as responsible for the custody of prisoners. **ἀρχιερεῖς,** cf. iv. 1. **τί ἂν γένοιτο τοῦτο:** tr. 'were deeply perplexed as to what the result of this would be,' cf. ii. 12. S. Luke alone of N.T. writers uses *ἄν* with the optative; or the optative at all in oblique questions, x. 17; Lk. i. 62.

26. **οὐ μετὰ βίας.** The negative is emphatic; R.V. 'but without violence.' **ἐφοβοῦντο...λαόν** may be parenthetical, and in that case *μὴ λιθασθῶσιν* will depend upon *οὐ μετὰ βίας*, or, as R.V., 'they feared that they should be stoned by the people.'

28. **Παραγγελίᾳ παρηγγείλαμεν:** tr. 'we gave strict instructions.' The strengthening of the verb with the corresponding noun is characteristic of Hebrew, Greek and Latin, cf. vii. 34, xxiii. 14; Lk. xxii. 15; Heb. vi. 14. **ἐπὶ τῷ ὀνόματι τούτῳ.** The Sanhedrin again refuse to use the actual name Jesus, iv. 17. **ἐπαγαγεῖν.** The apostles had no desire to bring vengeance upon the authorities who were responsible for our Lord's death, cf. Mt. xxvii. 25.

29. **δεῖ,** cf. iv. 19 n.

30. **ἤγειρεν Ἰησοῦν.** S. Peter uses his Master's name at once in answer to the contemptuous *τοῦ ἀνθρώπου τούτου*, cf. iv. 17. The raising up of Jesus the Messiah here more probably refers to His birth and ministry than to His resurrection, cf. Lk. i. 69. **διεχειρίσασθε**

κρεμάσαντες. The aorists denote one and the same action—the crucifixion. *διεχειρίσασθε*='ye did to death': the word is used in this sense by Polybius and Plutarch, but only here and in xxvi. 21 in N.T. Jesus was actually crucified by the Romans, but the responsibility lay upon the Sanhedrin. 'Hanging upon a tree' marked the criminal as accursed, Deut. xxi. 22, 23; Gal. iii. 13. This was the treatment they had meted out to the Messiah.

31. **ἀρχηγὸν**, cf. iii. 15 note. **τῇ δεξιᾷ αὐτοῦ.** The dative is instrumental. [**τοῦ**] **δοῦναι**, cf. closely, Lk. xxiv. 47, 48. He fulfilled His promise and they their commission, cf. ii. 32.

32. **τῶν ῥημάτων τούτων.** The meaning must be determined by the context. Here 'facts' gives the better meaning, cf. v. 20.

33. **διεπρίοντο**, 'were cut to the heart,' lit. sawn in twain, i.e. with anger and resentment, not with contrition (*κατενύγησαν*, ii. 37).

34. **Φαρισαῖος.** The first mention in the Acts of the Pharisees, the bitterest opponents of our Lord. They were strongly opposed to the Sadducees in politics and doctrine, cf. xxiii. 6. Keen nationalists, they did not regard popular risings with the same disfavour. They held fast to the oral traditions and believed in the resurrection from the dead. In the Acts many of them join the church and embitter the struggle concerning the circumcision of the Gentile converts, xi. 2, xv. 1–5. **Γαμαλιήλ**, an influential, liberal-minded member of the Sanhedrin. He was the first of the seven who received the highest title of Rabban, the grandson of Hillel and teacher of S. Paul, xxii. 3.

36. **Θευδᾶς**=*Θεόδωρος*. Josephus (*Ant.* XX. v. 1) relates that a certain Theudas arose about the year A.D. 45 and marched with his followers to the Jordan, declaring that the waters would miraculously divide. A force was sent against him by the procurator, Cuspius Fadus, and he was captured and beheaded. Either therefore S. Luke has made an error, which is very improbable, or he is referring to a Theudas who arose before the birth of our Lord, as he is mentioned before Judas. **εἶναί τινα ἑαυτόν**, cf. viii. 9; 1 Cor. iii. 7; Gal. ii. 6. Cl. Gk would require the nom., *τις αὐτός*='somebody,' i.e. of consequence, he probably claimed to be the Messiah.

37. **Ἰούδας** of Gamala in Lower Gaulonitis bordering on Galilee: more often called by Josephus the Gaulonite (*Ant.* XVIII. 1). He was the founder of the sect of the Zealots, who refused to submit to any king but God Himself. Throughout this period fanatical leaders arose and the Romans cruelly repressed them, cf. Lk. xiii. 1. The Jews were constantly looking for a deliverer in accordance with prophecy; their true deliverer, who

led no army and no revolt, they crucified. **τῆς ἀπογραφῆς.** The great census (to be distinguished from the census, Lk. ii. 2) was taken by Sulpicius Quirinus in A.D. 6, when Judaea became a province under a procurator subject to the legatus of Syria. This involved the paying of a tax which was deeply resented by the patriotic Jews, who owned allegiance only to their God.

38. **ἐὰν ᾖ...εἰ...ἐστίν.** The subj. expresses less probability and the indicative more certainty. But it cannot be argued that Gamaliel practically asserts his agreement with the second alternative. The real contrast is not between uncertainty and certainty in this particular case but between the natural uncertainty of all human schemes and the certainty of God's will. Gamaliel's judgment is marked by rare toleration and calm prudence. **καταλυθήσεται,** tr. 'it will be destroyed.' **οὐ δυνήσεσθε.** Codex Bezae adds *οὔτε ὑμεῖς οὔτε βασιλεῖς οὔτε τύραννοι,* cf. iii. 14.

40. **δείραντες,** 'scourged,' cf. Lk. xx. 11. *δέρω* in cl. Gk means 'to flay.' Strong words tended to weaken in meaning in Hellen. Gk, cf. *σκύλλω.* Their punishment was due to their disobedience to the Sanhedrin's order, iv. 18.

41. **κατηξιώθησαν...ἀτιμασθῆναι.** Oxymoron. Cf. *φιλοτιμεῖσθαι ἡσυχάζειν,* 1 Thess. iv. 11.

42. **ἐν τῷ...οἶκον.** Cf. ii. 46, 47. **οὐκ ἐπαύοντο...Ἰησοῦν.** Tr. 'they ceased not from teaching and preaching the good tidings of the Messiah, even Jesus.'

Ch. vi. Election of the Seven. 1–7.

1. **τῶν μαθητῶν.** The characteristic word in the Gospels of the immediate followers of Christ; in the Epistles, brethren (*ἀδελφοί*) and saints (*ἅγιοι*) are used, indicating the relationship of Christians to one another. The Acts falls midway between, where all these expressions are found. **γογγυσμός.** An onomatopoetic word, not found in cl. Gk. **Ἑλληνιστῶν,** i.e. Greek-speaking Jews of the Diaspora acquainted with Greek habits and customs, opposed to *Ἑβραῖοι,* Palestinian Jews who spoke Aramaic. *Ἕλλην* is opposed in N.T. to *Ἰουδαῖος* marking distinctness in race, Rom. i. 16. The noun is derived from *Ἑλληνίζειν,* to adopt the Greek language or customs, cf. *Ἰουδαΐζειν,* Gal. ii. 14. **αἱ χῆραι αὐτῶν.** The widow in the east was in a very piteous condition as she had no male protector, but their neglect was strongly condemned by the Jews. The church soon became alive to the necessity of the duty of provision for the widows, cf. ix. 39, 41; 1 Tim. v. 3; Jas i. 27.

S. Luke who has such compassion for women mentions the widow nine times in his Gospel, and thrice in the Acts.

2. **οἱ δώδεκα.** The apostles were always known as 'The twelve,' the title 'apostle' or 'disciple' was not as a rule added, cf. 1 Cor. xv. 5. **τὸ πλῆθος,** i.e. 'the whole community,' as in the election of Matthias (i. 23-26), the whole body is consulted. **Οὐκ ἀρεστόν ἐστιν,** a formal phrase; cf. **ἤρεσεν.** 'It is not fitting,' Lat. *non placet.* **καταλείψαντας,** Hellen. for *καταλιπόντας.* **διακονεῖν.** Used of the service of man to man as well as of the service of man to God: of the ministration of the women to our Lord's needs, Lk. viii. 3, x. 40. In the Acts and Epistles usually of spiritual ministrations. **τραπέζαις.** Either the tables of exchange where money was changed or the actual tables where the poor sat: the latter is to be preferred.

3. **ἐπισκέψασθε.** Only here in the sense 'look ye into,' contrast vii. 23; Jas i. 27. **ἑπτά.** The number seven was a sacred number. It is possible that there was a sevenfold division in the church, and that each of the seven was attached to a particular section. They are not known in the church as the seven deacons but as 'the seven,' and have no definite connection with the later order of the diaconate, 1 Tim. iii. 8. **σοφίας,** 'ability'; *σοφός* properly denotes skilful, 1 Cor. vi. 5. **οὓς καταστήσομεν,** 'whom we may appoint.' The approval of the church will justify the action of the apostles.

4. **τῇ προσευχῇ.** The article with both words points to public prayer and preaching of the Gospel in the church. The apostles delegated less important duties, cf. 1 Cor. i. 17; 1 Tim. iv. 16, v. 17.

5. **Στέφανον.** Of the seven nothing is known beyond their names except of 'Stephen the preacher and martyr of liberty,' and Philip the evangelist, viii. 5, xxi. 8. Though they all had Greek names they were not necessarily Hellenists. Possibly three were Hebrews and three Hellenists and one a proselyte. Nicolaus was evidently a full proselyte of the Gate, and this mention of the inclusion of a proselyte shews the wide tolerance of the infant church. This is the first mention of Antioch, which became the first centre of the Gentile church. The connection of Nicolaus with the Nicolaitans, Rev. ii. 6, cannot be substantiated.

6. **ἐπέθηκαν αὐτοῖς τὰς χεῖρας.** The laying on of hands under the Jewish dispensation symbolized especial blessing or the appointment to a special commission, Gen. xlviii. 14–20; Num. xxvii. 18. It was employed by our Lord alike in blessing and in healing, Mk vi. 5. In apostolic times it is associated with prayer and marks the

bestowal of authority and of spiritual gifts, Acts viii. 17, xiii. 3; 1 Tim. iv. 14; hence its usage in the English church in Confirmation and Ordination.

7. **πολύς τε ὄχλος...ὑπήκουον.** Collective noun with plural verb. The imperfect indicates that a number of priests embraced the faith on various occasions about this time. Their adhesion is the result of the preaching in the temple: all priests did not hold the tenets of the Sadducees. This short summary marks an important break in the narrative of the Acts.

PART II. vi. 8—ix. 31.

The Spreading of the Gospel through Judaea, Samaria, Galilee and Damascus.

(1) The martyrdom of Stephen was the result of the attack upon the Hellenist Christians instigated by the Pharisees on the grounds that Stephen had spoken against the temple and the law. Persecution resulted in the scattering of the church at Jerusalem, though the apostles remained unmolested.

(2) The spread of the Gospel in Galilee, Judaea and Samaria.

(*a*) The preaching of Philip in Samaria, viii. 4–13, (*b*) The apostles sent from Jerusalem confirm the work of Philip by the gift of the Holy Spirit and convict Simon Magus, 14–25, (*c*) Baptism of the Ethiopian eunuch, Philip, at Samaria, 26–40.

(3) The mission of Saul to Damascus. His conversion, baptism and preaching at Damascus. His first visit to Jerusalem, and reception by the apostles and departure to Tarsus, ix. 1–30. The growth of the church and peace, ix. 31.

Trial and Speech and Death of Stephen.

vi. 8—viii. 1.

9. **τῆς συναγωγῆς.** The synagogue was the chief centre of religious life in every town and village: its institution dates from the Captivity. It was at once a church, a school and a law court, outside priestly control and governed by a body of elders with a chazzan (*ὑπηρέτης*) or attendant. The main part of the service consisted of reading from the Law and the Prophets followed by an exposition and prayer. **Λιβερτίνων.** There was a large number of synagogues in Jerusalem though the number 480 is exaggerated. The Libertini were almost

certainly Roman freedmen, descendants probably of the Jews taken to Rome B.C. 63. Various views are held of the number of synagogues mentioned. (1) That the synagogue of freedmen includes freedmen from the four towns and districts mentioned. (2) That two synagogues are referred to, consisting of the freedmen from Cyrene and Alexandria and of the Hellenist Jews from Asia and Cilicia. (3) Three synagogues: (*a*) the freedmen, (*b*) Jews from Alexandria and Cyrene representing northern Africa, (*c*) Jews from Cilicia and Asia. (4) The five names represent five different synagogues. Alexandria was a great centre of Jewish life, culture and philosophy, cf. xviii. 24. For Cyrene cf. ii. 10, xi. 20. Amongst the members of the Cilician synagogue was probably Saul of Tarsus. **συνζητοῦντες**, 'disputing,' cf. ix. 29; Mk viii. 11. Hellenist Jews were matched in argument with a Hellenist Christian.

10. **καὶ οὐκ ἴσχυον.** Codex Bezae reads, 'who were not able to withstand the wisdom which was in him and the Holy Spirit by whom he spake, on account of being convicted by him with all boldness, not being able to look the truth in the face' (*ἀντοφθαλμεῖν τῇ ἀληθείᾳ*).

11. **ὑπέβαλον.** Lat. *subornaverunt.* **βλάσφημα.** Blasphemy denotes contemptuous profanation in word or deed against God or against men or even buildings, as here, connected with God's worship, Lk. v. 21; Mt. xxvi. 65. S. Stephen had probably taught, as Jesus had done, that the Mosaic law and the temple and its ritual were preparatory and that the Gospel had come to supersede them, cf. Jn ii. 19, Mk xiv. 58. His accusers were false witnesses inasmuch as they perverted the words of Stephen as Jesus' accusers had done, Mt. xxvii. 63.

12. **συνεκίνησαν.** The opposition of the people and the Pharisees, hitherto friendly, is aroused by the attack upon the temple, cf. Lk. xxii. 2.

14. **Ἰησοῦς ὁ Ναζωραῖος οὗτος.** The words of the false witnesses, not of Stephen; *οὗτος* is contemptuous. **καταλύσει.** Cf. Mk xiv. 58; Mt. xxvi. 61. The word is used by all three Synoptists of our Lord's prophecy of the destruction of the temple. **τὰ ἔθη.** The whole social system of the Jews was based upon the Mosaic law and the traditions which had grown up. Cf. our Lord's teaching upon divorce, fasting, the sabbath, etc.

15. **ὡσεὶ πρόσωπον ἀγγέλου.** The courage, calm and conviction, coupled with the power and inspiration of the Holy Spirit as Stephen thus faced his judges, could not be more exquisitely described, cf. 2 Cor. iii. 7.

Chapter VII.

The speech is an answer to the charges in vi. 13, 14 and is cast in the form of an historical retrospect (so familiar from the prophets of the O.T.) from the call of Abraham to the building of the temple. On the surface the argument is threefold though interwoven.

(1) It is clear that Stephen had taught that God could be worshipped elsewhere than in the temple (cf. Jn iv. 20–24). In proof of this he shews that the presence of God is not confined to the temple by reference (*a*) to His dealings with the patriarchs in foreign lands and in Egypt, (*b*) with Moses in the wilderness, (*c*) to the tabernacle in the wilderness, (4) to the building of the temple itself under limitations.

(2) As regards the law he shews that the promise was made to Abraham and the covenant of circumcision established before the law, cf. the argument of S. Paul in Gal. iii., iv.

(3) The Israelites had rejected their deliverers—Joseph, Moses and the prophets. Beneath the surface, though the name of Jesus is not mentioned, there is a strong undercurrent of comparison leading up to the climax in *v.* 51. Their fathers had rejected Joseph and Moses, they in their generation had rejected the Messiah of whom Moses spake. Though the speech is the longest recorded in the Acts and bears unmistakable signs of authenticity, yet it is abbreviated and comes to an abrupt conclusion. Stephen may have intended to pursue the argument through later stages of Israel's history when his hearers shew signs of impatience and he bursts out into the vehement but brief peroration in which he turns the tables on his accusers.

1. **Εἰ**, 'Are these things so?' Cf. i. 6. The question marks the formal opening of the proceedings.

2. **Ὁ θεὸς τῆς δόξης.** Cf. Ps. xxix. 3. The genitive characterizes (cf. Lk. xvi. 8) and the article emphasizes the preeminence of God's glory. The reference is not only to the Shechinah, Ex. xxiv. 16; Heb. ix. 5. **ὤφθη.** The appearances of God were not confined in time or place to the tabernacle or the temple. **τῇ Μεσοποταμίᾳ.** Here the call of Abraham is represented as coming to him before he went to Haran, but in Gen. xii. 1, after he reached it. In Gen. xv. 7 Abraham is said to have left Ur of the Chaldees in accordance with the guidance of God. In Genesis there are clearly two calls of Abraham, Stephen records only one. It is noticeable that he omits the words 'from thy

father's house,' Gen. xii. 1, which is strictly accurate as Abraham's family accompanied him to Haran. **Χαρράν.** Haran (Gen. xi. 31), identical with Charrae on the upper reaches of the Euphrates, the scene of the defeat and death of Crassus in battle with the Parthians, B.C. 53.

3. **ἣν ἄν.** *ἄν* is indefinite, cf. Heb. xi. 8.

4. **μετὰ τὸ ἀποθανεῖν τὸν πατέρα.** The chronological discrepancies in Stephen's speech have no bearing upon the argument. In Gen. xi. 26 it is stated that Terah was 70 years old when Abraham was born, and in xii. 4 that Abraham was 75 years old when he left Haran. This would give 145 for the age of Terah at his death, but in Gen. xi. 32 we read that Terah lived to the age of 205. **εἰς ἣν** = *ἐν ᾗ*, 'in which,' cf. ii. 27.

5. **κληρονομίαν.** This would not include the field, Gen. xxiii. 9, 17, which Abraham bought, cf. inf. *v.* 16. **ἐπηγγείλατο.** The promise was made in a heathen land, Gen. xvii. 8. The faithfulness of God to His promises throughout the speech is in strong contrast with the faithlessness and obstinacy of the Israelites.

6. **ἐλάλησεν.** Gen. xv. 13. **πάροικον,** 'sojourner,' implies absence of permanent abode, cf. Eph. ii. 19; 1 Pet. i. 17, where this life is regarded only as a sojourning in a strange land. **ἔτη τετρακόσια.** In Ex. xii. 40 the number of years given is 430. Stephen's statement agrees with Gen. xv. 13. Some are of opinion that the period of 430–435 years covers the whole period of the residence of the patriarchs both in Canaan and in Egypt, cf. Gal. iii. 17.

7. **ᾧ ἂν δουλεύσουσιν.** Note *ἄν* with fut. indic., Hellen. *δουλόω* trans., *δουλεύω* intrans. **λατρεύσουσιν** of religious service. The words are loosely adapted from Ex. iii. 12 and do not form part of the quotation from Gen. xv. 13.

8. **διαθήκην.** Gen. xvii. 10. The regular word used of the divine covenant of God with His people as distinct from *συνθήκη*—an agreement between two contracting parties equal in station. Through the Lat. *testamentum* comes the English Old and New Testament. **Ἰσαάκ.** Gen. xxi. 2.

9. **ζηλώσαντες,** either absolute, 'through envy,' or with *τὸν* Ἰωσὴφ as its object. Joseph's sufferings and triumph are a type of those of Jesus. Gen. xxxvii. 11–28. **ἦν...μετ' αὐτοῦ.** Gen. xxxix. 21.

10. **χάριν,** a divine gift; favour both with God and man. Gen. xxxix. 4; Lk. ii. 52. **σοφίαν.** Wisdom by which he interpreted the king's dream and provided for the emergencies of the famine. **κατέστησεν,** note the change of subject, Gen. xli. 37–43. **ἡγούμενον.**

Hellen., Heb. xiii. 17; the title is borne by the heads of Greek monasteries to-day.

11. **χορτάσματα**. Properly used of the food for cattle, but *χορτάζειν* is used in Hellen. Gk of the food of man, Mk viii. 4; Lk. vi. 21, and both man and beast may well be included here.

12. **πρῶτον**. The first time. Opposed to *ἐν τῷ δευτέρῳ*, cf. i. 1.

13. **ἐγνωρίσθη** = *ἀνεγνωρίσθη*, 'was recognized,' Gen. xlv. 1.

14. **ἐν** = consisting in, Lk. xiv. 31. **ἑβδομήκοντα πέντε**. In Gen. xlvi. 27; Ex. i. 5, the Hebrew gives 70, LXX. 75. Stephen follows the tradition of LXX. The number is made up of 66 'who came with Jacob,' and Jacob and Joseph and his two sons and their children.

16. **εἰς Συχὲμ**. Jacob was buried in the cave of Machpelah at Mamre, Gen. l. 13. Nothing is said of the removal of the bodies of any other members of the patriarchal family except of Joseph who was buried at Shechem, Josh. xxiv. 32. Tradition associated the burial of the sons of Jacob with Shechem, and Jerome mentions that their tombs were shewn in his day. Stephen may well have followed some popular tradition. **τῶν υἱῶν Ἐμμὼρ**. Not only are there discrepancies in the accounts of the burials but also of the purchasers of the burying-places. Abraham purchased the cave of Machpelah at Hebron from Ephron the Hittite for 400 shekels, Gen. xxiii. 16. Jacob, a field at Shechem 'from the sons of Hamor, the father of Shechem,' for 100 pieces of silver, Gen. xxxiii. 19. W.H. prefer *εἰς Συχὲμ*, 'to Shechem.' There is a reading *τοῦ Συχὲμ*, 'son of Shechem.'

17. **Καθὼς**, not 'when' but 'as' R.V. **ἧς**, relative attraction. **ὡμολόγησεν**, 'covenanted with,' has better authority than *ὤμοσεν*.

18. **ηὔξησεν**. Ex. i. 7. **βασιλεὺς ἕτερος**, i.e. a king of a different dynasty, Ex. i. 8. Joseph was contemporaneous with the 17th dynasty of the Hyksos or Shepherd kings who were favourable to the Hebrews. The Pharaoh of the oppression was probably Ramses II, the great builder, of the 19th dynasty.

19. **κατασοφισάμενος**. Ex. i. 10, LXX., 'dealt subtilly, circumvented': intransitive verbs compounded with *κατά* become transitive when *κατά* implies 'to overcome by,' cf. *καταπονεῖσθαι*, *v.* 24, *καθυποκρίνεσθαι* (Dem.), *καθιπποτροφεῖν* (Thuc.). **τοῦ ποιεῖν** = *ὥστε ποιεῖν*. The genitive defines the method of the evil treatment. The subject of the infin. is probably the Pharaoh. **εἰς τὸ μὴ ζωογονεῖσθαι**. To the end that they should not be kept alive: Lk. xvii. 33; Ex. i. 17.

20. **ἀστεῖος τῷ θεῷ**. *τῷ θεῷ* ethic dative, 'fair in God's sight,' cf. Is. ii. 5, LXX. *ἀστεῖος* properly 'belonging to the city,' and so in

the sense of Lat. *urbanus*, 'clever,' but here = 'pretty,' 'fair,' Vulgate *elegans*, cf. Heb. xi. 23. Josephus records several stories of the beauty of the infant Moses, *Ant.* II. ix. **ἀνετράφη**, a word peculiar to S. Luke in N.T. In medical language it is opposed to *ἰσχναίνω*, to make thin.

21. **ἐκτεθέντος...υἱόν**, cf. Ex. ii. 2–10. *ἐκτιθέναι* = to expose, *ἀναιρῶ* = to take up, as in cl. Greek.

22. **ἐπαιδεύθη**, 'was trained.' This summary of the first period of Moses' life is not based upon the narrative of Exodus but upon tradition. **πάσῃ σοφίᾳ**. The Egyptians of Moses' days had made great advance in the sciences, and especially in astronomy and mathematics. **ἦν δὲ... ἔργοις**. His skill in argument (*λόγοις*) earned for him the jealous hatred of the priestly caste, though he was not eloquent, Ex. iv. 10. He is said to have undertaken a successful expedition against the Ethiopians, Josephus, *Ant.* II. x.

23. **τεσσερακονταετὴς**. The division of Moses' life into three periods of 40 years is in accordance with tradition. **ἀνέβη ἐπὶ τὴν καρδίαν**, 1 Cor. ii. 9. **ἐπισκέψασθαι**, here clearly of a kindly visit, vi. 3; cf. Jas i. 27. The verb is used of divine visitation, either in love, Lk. i. 68, or in vengeance, Jer. ix. 9, etc.

24. **ἠμύνατο**. *ἀμύνειν* = to help. Mid. 'to defend oneself or a friend,' hence 'to repel.' **καταπονουμένῳ**, 'the man who was being maltreated.' **πατάξας**, 'smiting,' i.e. killing the Egyptian.

25. **ἐνόμιζεν**. The remark is Stephen's own. **δίδωσιν**. Graphic narrative in *oratio obliqua* for the optative, i.e. 'was giving.' So the Jews refused the deliverance and reconciliation offered by Jesus.

26. **συνήλλασσεν** has better authority than *συνήλασεν*. Tr. 'attempted to reconcile,' Ex. ii. 13. **ἵνα τί**, iv. 25 n.

27. **ὁ δὲ ἀδικῶν**, 'he that was injuring his neighbour.'

28. **ἀνελεῖν**, here in its usual sense 'to kill,' Lat. *tollere*.

29. **Μαδιάμ**, either in the south of the Sinaitic peninsula or more east in the neighbourhood of Seir or Horeb. **υἱοὺς δύο**, i.e. Gershom and Eliezer. Moses married Zipporah, the daughter of Jethro, Ex. ii. 21.

30. **Σινᾶ**, probably identical with Horeb, but possibly with Jebel Musa in the apex of the Sinaitic peninsula, Ex. iii. 1. **ἄγγελος**, i.e. a messenger of Jehovah, but in *v.* 31 'the voice of Jehovah,' *v.* 33 'Jehovah.' In Ex. iii. 2, 6, 14 similar differences are found. **πυρὸς βάτου**. Lit. 'of the fire of the bush,' sc. 'the burning bush'; cf. Lk. xx. 37.

31. **κατανοῆσαι**, 'to observe.' *κατανοεῖν* implies understanding more than mere vision (*βλέπω*), Lk. vi. 41; Heb. iii. 1.

32. **ἔντρομος δὲ γενόμενος**, cf. x. 4, xvi. 29; Lk. xxiv. 5.

33. **Λῦσον**, cf. Josh. v. 15. The priests always ministered in the temple barefooted. The custom was not uncommon amongst the ancients, and was included in the rules laid down by Pythagoras. Arabs always put off their sandals before entering a mosque. Stephen hereby proves that the holy ground was not confined to the temple nor even to the holy land.

34. **ἰδὼν εἶδον**, Ex. iii. 7. For the idiom see v. 28 note. **ἀποστείλω**. The hortatory subj. with *δεῦρο* and *ἄφες* is common in Hellen. Gk.

35. **Τοῦτον...τοῦτον**. Note the anaphora or repetition of *τοῦτον* followed by the triple repetition of *οὗτος* to emphasize the position and personality of Moses, and the treatment he received from his countrymen. The whole passage clearly points to the rejection of Jesus the mediator of the new covenant. **ἠρνήσαντο**. Cf. *ἠρνήσασθε*, iii. 13; and for *λυτρωτήν* cf. Heb. ix. 12; Lk. i. 68. **τῇ βάτῳ**, masc. in Attic and fem. in Hellen. Greek, Lk. xx. 37; Mk xii. 26.

37. **ὡς ἐμέ**, cf. iii. 22 n.

38. **ἐν τῇ ἐκκλησίᾳ**, 'congregation.' The giving of the law is referred to, Ex. xix. **μετὰ τοῦ ἀγγέλου**. But in Exodus Moses is said to have been with God. In Gal. iii. 19 Moses is the mediator (*μεσίτης*) of the old covenant ordained through angels, and he is the type of the mediator of the new covenant, Heb. ii. 2, viii. 6, etc. **λόγια**, oracles, used with one exception (Ps. xix. 14) only of the short utterances of God, cf. Rom. iii. 2. The oracles are living because they are permanent and enduring, Heb. iv. 12.

40. **ὁ γὰρ Μωυσῆς οὗτος**. *οὗτος* is contemptuous. The same anacoluthon—*nominativus pendens*—occurs in Ex. xxxii. 23. A second time they rejected him, and that after he had proved himself their deliverer.

42. **ἔστρεψεν**, either (1) turned them from the worship of one idol to another or (2) more probably 'turned away' from them. **λατρεύειν**. There is no trace of any worship of the heavenly bodies in the Pentateuch, though such occurred in later history, 2 Kings xvii. 16, xxi. 3; but it is forbidden in Deut. iv. 19, xvii. 3. **ἐν Βίβλῳ τῶν προφητῶν**. The Old Testament includes three divisions: (1) the law (Torah), i.e. the Pentateuch; (2) the prophets (Nebiim): (*a*) the former, i.e. the historical books, Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings; (*b*) the latter, i.e. Isaiah, Jeremiah, Ezekiel, and the twelve, wrongly called,

minor prophets; (3) 'the writings,' Heb. Kethubim, Gk. Hagiographa, including the Psalms, Job, Proverbs, Ecclesiastes, Daniel, 1 and 2 Chronicles, Ezra, Nehemiah, Ruth, Song of Songs, Lamentations and Esther; cf. Lk. xxiv. 44. **Μὴ σφάγια**, Amos v. 25–27. *μή* expects a negative answer. On this passage is based the assumption that during the long period of the wanderings the sacrifices were in abeyance. Sacrifices are, however, referred to, Ex. xxiv. 4; Num. vii. 9.

43. **καὶ ἀνελάβετε**, 'Nay, ye actually took up,' i.e. to carry with you in your wanderings. In these words Jehovah answers His own question. **Μολόχ** = Babylonian Malik (king). Amos meant to imply that the Babylonian worship of Moloch was actually practised in the wilderness. For Moloch, the R.V. in Amos v. 26 reads 'Siccuth your king.' For the later worship of Moloch see 2 Kings xxiii. 10. Siccuth was the Babylonian sun-god. **Ῥομφά**. The reading is disputed, Heb. Chiun, LXX. Ῥαιφάν, R.V. in this passage Ῥεφάν. Chiun may be identified with Saturn. There were two Babylonian deities, male and female, Renpu and Ken, and some think that Chiun is confused with Ken and Renpu (Rompha) substituted. 'The star' was the symbol of the worship of the god. Others consider that Chiun is not a god but the pedestal on which the image was carried. **τοὺς τύπους**, sc. the images. **Βαβυλῶνος**, Amos v. 27, LXX. Δαμασκοῦ. The reference is to the destruction of Israel by the kings of Assyria. For Damascus Stephen substitutes Babylon. The first captivity of Judah took place B.C. 588, the second ten years later.

44. **Ἡ σκηνὴ τοῦ μαρτυρίου**. The tabernacle of the testimony, so called because in it was stored the ark of the covenant or testimony, Ex. xxv. 16. In Ex. xxvii. 21 it is called the tent of meeting, i.e. where Jehovah met the people. Here a new section of the speech begins, perhaps suggested by 'the tabernacle of Moloch,' and it is Stephen's design to shew that God's presence was not confined to the temple or to the holy mount. **κατὰ τὸν τύπον**, Ex. xxv. 40; Heb. viii. 5.

45. **διαδεξάμενοι**, 'received in succession,' cf. *ἐκ διαδοχῆς* (cl. Gk). **Ἰησοῦ**, i.e. Joshua; Heb. iv. 8. **ἐν τῇ κατασχέσει τῶν ἐθνῶν**, lit. in the taking possession of the nations, i.e. 'when they entered upon the possession of the lands of the nations,' i.e. of the Canaanites; cf. *v.* 5 sup. **ἕως τῶν ἡμερῶν Δανείδ**. The sentence is somewhat loosely expressed, but the meaning is clear. The tabernacle was preserved as the sacred shrine of the Israelites, though in various localities, until the time of David, Ps. cxxxii. 5.

46. **ᾐτήσατο**, 'entreated'; cf. 2 Sam. vii. 2.

47. **Σολομῶν.** Even Solomon allowed that the house which he had built could not contain Jehovah whom even the heaven and heaven of heavens could not contain; 2 Chr. vi. 7–9; 1 Kings viii. 27.

48. **ὁ ὕψιστος,** a synonym for Jehovah, frequent in O.T.; cf. Lk. i. 32, 35, 76. **ἐν χειροποιήτοις.** *οἴκοις* should be supplied from the preceding verse, cf. Mk xiv. 58. In Acts xvii. 34 S. Paul uses the same argument when addressing the Athenians. **καθὼς ὁ προφήτης,** Is. lxvi. 1, 2.

49. **ποῖον,** here, as in cl. Greek, expresses a strong and somewhat contemptuous question; cf. iv. 7; Lk. vi. 32.

51. **Σκληροτράχηλοι.** In strong and bitter language Stephen, perhaps on account of interruptions from his audience, sums up his argument and drives home his points against his antagonists. For the epithet 'stiffnecked' cf. Ex. xxxiii. 3, 5; Deut. ix. 6; 'uncircumcised in heart' (i.e. the seat of intelligence), Deut. x. 16 and Rom. ii. 25, 29, also Col. iii. 11, where S. Paul develops his argument of the true circumcision of the heart. **ἀντιπίπτετε,** Num. xxvii 14. The repetition, *ὑμεῖς, ὑμῶν, ὑμεῖς* is bold and emphatic; cf. iii. 26.

52. **τίνα τῶν προφητῶν,** cf. Mt. v. 12; Lk. xiii. 34; Lk. xi. 49. **καὶ ἀπέκτειναν.** 'They actually slew.' **τοῦ δικαίου.** Righteousness was the chief claim of the Messiah to His Messiahship, cf. iii. 14; Is. liii. 11. **προδόται.** They had delivered the Messiah to Pilate and were responsible for His death. This is the final consequence of the age-long hardness of Israel's heart.

53. **οἵτινες,** 'inasmuch as ye.' *ὅστις* not only points to the person referred to but alludes to his conduct and its causes, viii. 15, etc.; elsewhere simply = *ὅς*, xvii. 10. **εἰς διαταγὰς ἀγγέλων.** Either *εἰς* = *ἐν*, 'by the ordinances of angels,' or *εἰς* = for, i.e. as ordinances of angels. The difficulty in both cases remains the same, as the law was given by God and not by angels, cf. *v.* 30 sup. There is no reference here to the inferiority of the law to the Gospel, as in Heb. ii. 2; Gal. iii. 19. **οὐκ ἐφυλάξατε.** Stephen's last words cast back the charge against himself upon his accusers. He had not spoken against the law: they had not kept it.

54. **ἔβρυχον,** not elsewhere in N.T., but common in LXX., cf. Ps. xxxv. 16.

56. **οὐρανοὺς διηνοιγμένους.** S. Luke uses the singular and plural of *οὐρανός* in successive verses: the plural is Hellenistic, likewise *διηνοιγμένους* for *διανεῳγμένους.* **τὸν υἱὸν τοῦ ἀνθρώπου,** not elsewhere outside the Gospels, where the title is only used of Himself by Christ,

cf. Mt. xxvi. 64. **ἑστῶτα**, cf. ii. 34. In Lk. xxii. 69 Jesus is described as 'sitting.' In his vision he sees Jesus risen as if to help him and receive him to Himself.

58. **ἔξω τῆς πόλεως.** Thus far the crowd complied with the law (Lev. xxiv. 14) but there was no formal sentence, and they had no right to put a man to death without the sanction of the Roman government, Jn xviii. 31. **μάρτυρες.** The witnesses who disencumbered themselves of their outer clothing threw the first stones, Deut. xvii. 7. **Σαύλου.** The first introduction of the name of the Gentile apostle cannot be accidental. He may himself have been S. Luke's informant, xxii. 20.

59. **ἐλιθοβόλουν.** Tr. 'they continued stoning Stephen as he kept on calling upon the Lord Jesus, saying': the first prayer to Jesus recorded, cf. ix. 14, xxii. 16. **ἐπικαλούμενον.** *Κύριον Ἰησοῦν* must clearly be supplied as in R.V.

60. **μὴ στήσῃς**, i.e. do not establish so that it cannot be forgiven, cf. the dying words of Jesus, Lk. xxiii. 34. **ἐκοιμήθη**, cf. xiii. 36; 1 Cor. xv. 18. Sleep is a synonym of death in classical as well as in biblical literature.

VIII. 1 *a*. **Σαῦλος ἦν συνευδοκῶν.** Rightly appended by R.V. to the concluding paragraph of the last chapter. S. Luke is very fond of using the analytical imperfect, cf. i. 10. *συνευδοκῶ* is a verb peculiar to Luke and Paul. 'Approve' rather than 'consent' gives the true meaning of the word.

Ch. viii. The Scattering of the Disciples in Judaea and Samaria. viii. 1 *b*–3.

1 *b*. **ἐν ἐκείνῃ τῇ ἡμέρᾳ**, 'in that day.' The persecution of the church was the immediate sequel to the first martyrdom. When any religious movement is deeply rooted persecution is the surest means of fostering its growth. If, however, it has no real depth or hold persecution will succeed in stamping it out. Thus Lollardy failed but the Reformation succeeded. Religious toleration—the order of the present day—is not the outcome of better conditions of mind amongst men, but chiefly due to the realization that persecution has proved a failure. **πάντες [δὲ]**. S. Luke is fond of such generalization. It is clear that this is not intended to be taken literally as Saul found men and women to imprison. **κατὰ τὰς χώρας**, practically equivalent to *κώμαι*, villages, cf. Lk. xxi. 21. **πλὴν τῶν ἀποστόλων.** The persecution was directed chiefly against

the Hellenist Jews. The apostles were all orthodox Jews regular in their attendance at the temple, and favourites with the people, and held a strong position. There is an ancient tradition that the twelve were bidden by our Lord to remain for twelve years in Jerusalem.

2. **συνεκόμισαν.** *συγκομίζειν*, to gather together (of a harvest) and secondarily 'to help in burying,' cf. Soph. *Ajax*, 1048. **εὐλαβεῖς**, 'devout,' used of Jews, Lk. ii. 25 and Acts ii. 5, xxii. 12. *εὐλαβής* denotes a reverent fear of the gods, closely associated by Plato with *δίκαιος*. There is some evidence that Gentiles who had respect for the Jewish law and religion, but were not definitely proselytes, were called *εὐλαβεῖς*, *εὐλαβούμενοι*, 'God-fearers.' Therefore it is not certain whether they were devout Jews who rendered the last offices to Stephen, as Joseph of Arimathea did to our Lord, or Jewish Christians, or even devout Gentiles. **κοπετὸν**, properly of beating the breast or head in lamentation. Orientals are naturally demonstrative in joy and sorrow.

3. **ἐλυμαίνετο.** A classical word used of personal outrage and of devastation by an army. It is only used in N.T. by S. Luke, and he may have been influenced by its use of the ravages of disease, cf. *πορθεῖν*, ix. 21, Gal. i. 23, *ὑβριστής*, 1 Tim. i. 13. **κατὰ τοὺς οἴκους**, either 'entering every house,' *κατά* being distributive, or '*the* houses,' i.e. of the Christians. **σύρων**, 'dragging,' Jas ii. 6.

Preaching of Philip in Samaria. 4–25.

4. **Οἱ μὲν οὖν.** *μὲν οὖν* introduces the general statement, the following verse *Φίλιππος δὲ* gives the specific instance. **εὐαγγελιζόμενοι** used by S. Luke 10 times in the Gospel and 15 times in the Acts. The characteristic word of preaching the good tidings of the Gospel, constructed either with *λόγον* or as here with acc. of person, 25, xiv. 21. *Κηρύσσειν* which occurs in the next verse denotes the heralding, the proclamation of the Gospel. R.V. translates 'preaching' and 'proclaiming,' but the distinction cannot be pressed. The preaching of the word is no longer confined to the twelve.

5. **Φίλιππος.** The work of the seven at Jerusalem was apparently over. Philip called the evangelist, xxi. 8, is the chief preacher of the Gospel and probably was S. Luke's informant. **εἰς τὴν πόλιν.** If the article is retained the city is probably Samaria itself which had been rebuilt by Herod the Great and called *Σεβαστή* in honour of Augustus. If the article is omitted the city cannot be identified. **τῆς Σαμαρίας.** Here as always in the N.T. the district not the city. The Samaritans were the descendants of the foreign peoples settled in the land by the

Assyrian kings, 2 Kings xvii. 24. They had adopted the Jewish religion in part but were more abhorrent to the Jews than the Gentiles (Jn iv.). S. Luke gives details of our Lord's connection with the Samaritans, Lk. ix. 52, xvii. 11, x. 33, cf. Jn iv.

6. **προσεῖχον**, sc. *τὸν νοῦν*. *προσέχειν* with dat. only used by Luke and Paul, cf. v. 35, xx. 28, Lk. xvii. 3; 1 Tim. i. 4, etc. **ἐν τῷ**, ii. 1 note.

7. **πολλοὶ γὰρ**. *πολλοί* is a *nominativus pendens* as *ἀκάθαρτα πνεύματα* is clearly the subject of *ἐξήρχοντο*. Tr. 'In the case of many of those who had unclean spirits, they came out of them crying with a loud voice.' Blass inserts *ἅ* before *βοῶντα* and takes *πολλοὶ γάρ* with *ἐθεραπεύθησαν*, cf. Mt. ix. 6; Mk ii. 10; Lk. v. 24. **παραλελυμένοι**, palsied, paralyzed, with no power of muscular control. S. Luke alone uses the participle in accordance probably with medical usage, ix. 33; Lk. v. 18: other writers in N.T. *παραλυτικός*, Mk ii. 10.

9. **Σίμων**. Many stories are connected with 'Simon Magus,' but nothing certain is known beyond what is recorded here. Justin Martyr, a native of Samaria, says that he went to Rome in the reign of Claudius and that the Senate erected a statue to him as a god. A statue of an old Sabine deity was found in 1574 in the Tiber with the inscription, *Semoni Sanco deo fidio sacrum*, which Justin may have seen and misread, *Simoni Sancto dei filio sacrum*. He was regarded as the father of heresy in the early Church. Another tradition says that he offered to fly and that the experiment ended in his death. **μαγεύων**. The Magi, a priestly order, originated in the Persian empire. They claimed spiritual power and insight, cf. Mt. ii. 1, but the majority were quacks as here and in xiii. 6. **ἐξιστάνων**, for the form cf. i. 6 n.

10. **ἡ Δύναμις...Μεγάλη**. The phrase is obscure: it was a common belief that certain powers of God were revealed in men, and the expression here probably means no more than that Simon claimed divine power. Other explanations are (1) that *μεγάλη* conceals a Samaritan word meaning 'the revealer,' (2) that *δύναμις* may be used for *ἄγγελος*.

11. **ἱκανῷ χρόνῳ**, 'a considerable time.' The dative for the accus. is unusual, but cf. xiii. 20 and Lk. viii. 29. **ἐξεστακέναι**, transitive, Hellen. form of *ἐξεστηκέναι*, 'he had amazed them.' The perfect is always intrans. in cl. Gk.

12. **εὐαγγελιζομένῳ**. The Samaritans were well prepared for the teaching of Philip and ready to receive the message of the Gospel of the Messiah, cf. Jn iv. 42.

13. **δυνάμεις μεγάλας.** He who claimed to be *ἡ μεγάλη δύναμις* saw great miracles wrought by Philip, and he who had astonished others was astonished himself. Simon's faith was skin-deep and selfish, his reason was convinced by the evidence of his eyes but his heart was not touched.

14. **Πέτρον καὶ Ἰωάνην,** cf. iii. 1 n. The apostolic sanction of the Jerusalem church is thus given to the new work, so in Syria, xi. 22.

15. **καταβάντες,** literally true, as Jerusalem is 2500 feet above the level of the sea: but in ancient as in modern times people always spoke of 'going down from' and 'going up to' the capital, cf. xi. 2, 27. **πνεῦμα ἅγιον.** The passage is very important as shewing (1) that baptism into the name of Jesus did not entail any outward gift of the Spirit, (2) that the apostles prayed for the gift to be given, (3) that they laid their hands upon the baptized, (4) that baptism, prayer and the laying on of hands, were followed by the outward manifestation of the gifts of the Holy Spirit. This took manifold forms and required the faith alike of the baptized and of the apostles, cf. 1 Cor. xii., Acts x. 44–48, xix. 6. The Church of England both in Holy Baptism and in Confirmation adheres closely in the rites themselves and in doctrine to the New Testament.

17. **τότε ἐπετίθεσαν.** The laying on of hands usually followed closely upon baptism, xix. 1—7, and except in the case of the baptism of Paul by Ananias, ix. 17–19, it is only performed by the apostles themselves in the Acts. Baptism was delegated, x. 48; 1 Cor. i. 14.

18. **διὰ τῆς ἐπιθέσεως.** Simon, who had been baptized by Philip, saw that Peter and John possessed greater powers which he wanted for his own ends. Herein lay his sin. The sin of simony does not consist in buying and selling sacred property, which is oftentimes necessary, but in its sale or purchase with an evil motive.

20. **Τὸ ἀργύριον.** This is not a curse upon Simon but a prayer that as he is on the road to ruin his money may perish and thus he will have a chance to return, *v.* 22, cf. closely 1 Cor. iii. 15, v. 5. **εἰς ἀπώλειαν,** *εἰς = ἐν*, cf. vii. 4, Lk. xi. 7.

21. **λόγῳ,** 'matter,' i.e. in the power of communicating the Holy Spirit: others take it of the Gospel, as in iv. 4. **εὐθεῖα.** The adj. *εὐθύς* is used frequently in the LXX. as in classical Greek of moral integrity, Ps. vii. 11, lxxviii. 37.

22. **εἰ ἄρα,** 'if perhaps after all.' S. Peter does not doubt the ultimate possibility of Simon's forgiveness but he is certain of its

impossibility so long as he remains in this frame of mind. cf. xvii. 27; Mk xi. 13.

23. **χολὴν...ἀδικίας**, *εἰς=ἐν*: *πικρίας* (Heb. xii. 15), *ἀδικίας* (Is. lviii. 6), gen. of definition. *χολή*, used metaphorically: a poisonous plant of quick growth and intense bitterness: the reference is not to the gall or bile in the body, Deut. xxix. 18. Bitterness has poisoned his heart and iniquity bound it with fetters. Others take *εἰς=ὡς* 'Thou art as the gall,' so R.V. margin 'Thou wilt become gall (or a gall root).'

24. **Δεήθητε.** Simon was actuated by fear of punishment only, if the traditions of his subsequent life are to be trusted. Codex Bezae adds 'who wept sore and ceased not.'

25. **Οἱ μὲν οὖν**, i.e. Philip as well as the apostles. **ὑπέστρεφον**, note imperfect, 'returned on their way.' **κώμας.** The villages, i.e. the inhabitants, as opposed to the city, cf. *v.* 1 sup.

The Baptism of the Eunuch. 26–40.

26. **Ἄγγελος.** S. Luke more than any other N.T. writer records the visitation of angels: i. 10, x. 7, 30, xii. 7; Lk. i. 38, ii. 9, xxiv. 4. **κατὰ μεσημβρίαν**, 'towards the south.' Lat. *meridies*: others, less correctly, 'at noon-day.' **ἐπὶ τὴν ὁδὸν**, 'along the road.' **Γάζαν.** Gaza was a strong fortress ten miles from the sea. It had been sacked by Alexander the Great after a most noble defence by Batis. In B.C. 96 Alexander Jannaeus, a Maccabean prince, had destroyed it. Under the Roman rule, B.C. 56, a new city had been built on the shore called the maritime Gaza, leaving the old city deserted and in ruins. **αὕτη ἐστὶν ἔρημος.** Either the road or the town. At this time ancient Gaza could be so described. If the epithet refers to the route it='the desert road,' i.e. leading through the desert as distinct from another route.

27. **Αἰθίοψ εὐνοῦχος.** Ethiopia included all the country south of Egypt. Amongst the kingdoms was one whose capital was Meroe, under the rule of queens with the title of Candace (Plin. *Nat. Hist.* XI. 23). Eunuchs were frequently employed in ancient as in modern times in influential positions in eastern countries. Jeremiah refers to the Ethiopian eunuch Ebed-melech at the court of king Zedekiah, Jer. xxxviii. 7. S. Luke includes this incident to shew how the barriers against the universal Gospel were being broken down: first the Samaritans, and then an Ethiopian of Hamitic race were received

and baptized. **δυνάστης**, in apposition to *ἀνὴρ Αἰθίοψ*, cf. Lk. i. 52. **γάζης**. A Persian word meaning 'treasure' which had found its way into both Greek and Latin, cf. *γαζοφυλάκιον*, 'the treasury,' Lk. xxi. 1. **προσκυνήσων**. Though precluded by law from full fellowship eunuchs became proselytes of the gate, Is. lvi. 3.

28. **ἐπὶ τοῦ ἅρματος**. The chariot was a mark of high rank, cf. Gen. xli. 43. **ἀνεγίνωσκεν**. He was reading aloud, and the quotation shews that he was acquainted with Greek and was reading from the LXX. version.

29. **κολλήθητι**, v. 13.

30. **Ἆρά γε**. 'Dost thou really?' *ἆρα* is strengthened by *γε*. **γινώσκεις ἃ ἀναγινώσκεις**; Vulgate *intellegis quae legis?* for the paronomasia, which cannot be reproduced in English, cf. *ἀπορούμενοι ἀλλ' οὐκ ἐξαπορουμένοι*, 2 Cor. iv. 8; *μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους*, 2 Thess. iii. 11.

31. **Πῶς γὰρ ἂν δυναίμην**. *γάρ* delicately hints—why do you ask such a question—how could I understand, unless indeed some one were to guide me? **ὁδηγήσει**. W.H. prefer the future to the subj.; the MS. authority is evenly balanced: but it is doubtful whether there is any absolutely certain instance of *ἐάν* with the future in the N.T. For the verb cf. Jn xvi. 13 (of the guidance of the Holy Spirit). **παρεκάλεσεν**, 'he urged,' marks the humility and earnestness of the eunuch.

32. **ἡ δὲ περιοχὴ τῆς γραφῆς**, tr. 'the contents of the passage he was reading.' *περιοχή*, properly 'the compass of anything,' so here the contents, as *γραφή* itself in the singular denotes a passage of Scripture. *περιοχή* is used in late Greek to denote the 'argument' of a play or a section of a work. **Ὡς πρόβατον**. Taken from the prophecy of the suffering servant, Is. liii. 7, 8. The LXX. differs from the Hebrew.

v. 33 is very difficult. The Hebrew verse may be paraphrased, 'He was destroyed by an oppressive judgment, and who among his own people believed that his death was an atonement for the sins of the people?' The LXX.: (1) 'When he humbled himself in death, his judgment was taken away (i.e. reversed by His Father, Phil. ii. 6, 7), and who shall be able to declare his generation (i.e. the new seed of life sown by his death, Ps. xxii. 30), for his life is taken away' (i.e. he is exalted to another sphere); or (2), which brings the Greek more into line with the Hebrew, 'When he humbled himself a fair trial was not allowed, and who shall declare the wickedness of the generation in which he lived which compassed his death?' **αἴρεται**. *αἴρω* implies violence, xxii. 22.

35. **ἀνοίξας...τὸ στόμα**, cf. x. 34, xviii. 14 and Lk. i. 64, always of the introduction of some grave and important utterance. **εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.** *εὐαγγελίζομαι* is followed both by the accus. of the person addressed and by the accus. of the subject of the message, but when as here the two are combined the person addressed is in the dative: cf. v. 42, Lk. i. 19, viii. 1. Philip interpreted the prophecy of the suffering servant as Messianic and fulfilled in the atoning sacrifice of Jesus, thus leading up to the baptism of the eunuch into the fellowship of Christ crucified.

37. The Codex Bezae has: *εἶπεν δὲ αὐτῷ ὁ Φίλιππος Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας σου; ἀποκριθεὶς δὲ εἶπεν Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν*: cf. A.V. and R.V. marg. This verse has been generally rejected because such a profession of faith was not likely to have been made at this stage by the eunuch: but baptism was usually accompanied by expression of faith, and Philip's question after his recent experience of Simon Magus is very pointed and the answer of the eunuch very simple.

38. **εἰς τὸ ὕδωρ.** The words *ὅτε ἀνέβησαν* in *v.* 39 prove conclusively that the baptism of the eunuch was by immersion, which was undoubtedly the custom of the early church. The references to baptism in S. Paul also point to immersion, Rom. vi. 4, Col. ii. 12. On the other hand, baptism by affusion was also practised; cf. the rubric in the service of Holy Baptism.

39. **πνεῦμα Κυρίου.** Some supernatural agency is clearly implied. Cf. in O.T. 1 Kings xviii. 12, 2 Kings ii. 16. Codex A has 'the Holy Spirit fell upon the eunuch, and an angel of the Lord caught away Philip.'

40. **εὑρέθη εἰς Ἄζωτον**, generally taken as an instance of constructio praegnans, but *εἰς* = *ἐν* in N.T. The language of the whole passage and of both the incidents related in this chapter recalls the the appearances of the prophets of the Old Testament to whom Philip shews striking resemblances. Azotus is only mentioned here in N.T.; it is identical with Ashdod, one of the five chief Philistine towns, Josh. xi. 22, xiii. 3. It was besieged by Psammetichus for 29 years, Herod. II. 157, and was still a considerable town at this time. **τὰς πόλεις πάσας.** He may well have preached in Joppa and Lydda on his way to Caesarea. *διέρχομαι* in the Acts is used of a missionary tour. **εἰς Καισαρίαν.** Its full name was *Καισάρεια Σεβαστή*, so named by Herod the Great in honour of Augustus. It was also called Stratonis Turris, probably after one of the kings of

Sidon who occupied this strip of coast in the Persian period. Herod had beautified the city, and built a palace for himself, xxiii. 35. It contained a temple to Rome and Augustus, a theatre and amphitheatre and a fine harbour, and was the seat of the Roman procurator. According to Josephus, five cohorts and a squadron of cavalry were stationed at Caesarea, consisting chiefly of auxiliary troops, cf. Acts x. 1. The population was chiefly heathen, though there was an admixture of Jews. The Jewish war began A.D. 66 with a rising in Caesarea, and the whole Jewish population, 20,000 in number, were massacred in one day. It is here mentioned for the first time, probably because it became Philip's home; cf. xxi. 8.

Ch. ix. The Conversion of Saul. 1–18.

The second immediate result of Stephen's death was the 'apprehension' of Saul (Phil. iii. 12) on the Damascus road. It was momentous in its effects, as it brought upon the stage a man of high birth and education, a scholar and theologian, a man with a genius for statesmanship and a born leader of men. He was peculiarly qualified by birth, training, temperament and power to be the founder of Gentile Christianity, soon destined to come into conflict with the mother church at Jerusalem, which under the leadership of S. Peter and the Apostles clung to Jewish traditions of thought and practice. At the time of his conversion Saul was about 35 years of age, and S. Luke brings before us three pictures: Saul the Pharisee, Saul the Christian convert, and Paul the Gentile Apostle.

He was born at Tarsus, and was proud of his native city, an *urbs libera*, the capital of Cilicia, situated on the river Cydnus, and a great centre of eastern trade and of Hellenic thought and culture. But though born at Tarsus he was a Hebrew of Hebrew descent (Gal. i. ii., Phil. iii., 2 Cor. xi.) and a Pharisee sprung from a strict Pharisean family. He was educated as 'a son of the law' at Jerusalem under Gamaliel, and at this time he was possibly a member of the Sanhedrin; Acts xxvi. 10. Besides, he possessed the full Roman *civitas* by patrimony. His father may have been a freedman or have purchased his citizenship or have obtained it as a special privilege in return for some service. Saul the Jew also had the Roman name of Paulus, which had associations with the Aemilian gens, though we cannot tell what his *nomen gentilicium* was. Following the strict Jewish

rule, he learnt a manual handicraft, and became efficient in the local trade of making tents and sailcloth out of the goats' hair (*cilicium*) from which the province took its name.

In addition to acute intellectual power he possessed spiritual insight, and was dominated by an overmastering zeal for God. This in his early days was concentrated upon an all-absorbing desire to attain unto righteousness through the law. Hence in his zeal and loyalty he persecuted the infant church, but without satisfaction to himself. He could not attain righteousness by the law, and in the Epistles to the Romans and the Galatians he sets forth the failure of the law to satisfy the cravings of the human heart. As he journeyed along the road, 150 miles from Jerusalem, to Damascus, reflecting upon himself and his mission, he was brought face to face with himself and his Lord at the exact psychological moment when he was prepared for the illumination which made all things plain. All his gains were as dust in the balance against the excellency of the knowledge of Christ Jesus his Lord, Phil. iii. 8. The conversion of Saul is unique in history, and can only be understood by a knowledge of his past history and of his subsequent self-revelation in the Acts and the Epistles.

1. **Ὁ δὲ Σαῦλος.** *δέ* is resumptive, and picks up the narrative from viii. 3. **ἐνπνέων ἀπειλῆς.** The gen. is partitive, and defines as it were the atmosphere he breathed; cf. *οὗτος ἤδη κακίας πνεῖ*, Ar. *Eq.* 437. **τῷ ἀρχιερεῖ**, sc. Caiaphas, who held office until A.D. 36. Pharisees and Sadducees are allied against the church.

2. **ᾐτήσατο.** The aor. marks the success of his appeal; cf. iii. 3 n. **ἐπιστολὰς**, cf. xxii. 5, xxvi. 12. The power of the Sanhedrin extended over all Jewish communities, though its actual jurisdiction was limited to Judaea. **Δαμασκόν.** Perhaps the oldest city of the world. Moslem tradition makes it the scene of the murder of Abel (the spot is still pointed out to travellers to-day) and Abraham its king. It is 70 miles from the sea and six days' journey from Jerusalem, and situated in the plain at the foot of the anti-Lebanon, watered by the Abana and her seven streams, which give the city its beautiful verdure and enable trees and groves to flourish upon the edge of the burning desert stretching away towards the south and east. It formed the meeting-place of east and west, and the trade of north and south, east and west passed through its streets. In O.T. times it was the capital of Syria, and was captured by Tiglath-Pileser, B.C. 740, 2 Kings xvi. 9. Under the Seleucid dynasty its fame was eclipsed by Antioch, but to-day, whilst Antioch is a mere village, Damascus has recovered its position, and contains 150,000

inhabitants. At this time it was governed by an ethnarch of the Arabian king Aretas (2 Cor. xi. 32) to whom it had in all probability been granted by Caligula on his accession in A.D. 37. There was a considerable Jewish population and several synagogues, and the new faith of Jesus the Messiah had already reached the city, and a body of Jews under the leadership of Ananias were noted for the strictness of their lives and for their adherence to the 'Way.' The report of the spread of the faith led Paul to seek further fields of conquest in his eager zeal to stamp out the new heresy. **τῆς ὁδοῦ**. The genitive denotes the class to which the adherent of the faith belonged. *ὁδός* with the article is used absolutely by S. Luke to denote the Christian faith, 'the way of life,' xix. 9, xxii. 4, xxiv. 14, 22; cf. *ὁ λόγος*, 'the Gospel.' The metaphor of the way was familiar from O.T.; cf. Ps. xviii. 21, cxix. 1. Our Lord used it in the sermon on the Mount, Mt. vii. 13, 14, and of Himself, Jn xiv. 6. **γυναῖκας**, cf. i. 14n., vi. 1.

3. **ἐγγίζειν τῇ Δαμασκῷ**. He probably had come by the quickest route from Jerusalem, and would enter Damascus from the south. At the present day, on S. Paul's day, rightly associated with his conversion and not with his martyrdom, the Damascus Christians walk in procession to the traditional site, 12 miles south of the city. **περιήστραψεν**, used also by S. Paul, xxii. 6 (*περιλάμψαν*, xxvi. 13). The sudden flashing light 'above the brightness of the sun' (xxvi. 13) at full noon (xxii. 6) indicates that no natural phenomenon was implied. S. Luke's account should be compared carefully with the two accounts given by S. Paul himself, ch. xxii. 4–16, xxvi. 9–18. The variations in details are considerable, but they are verbal and not vital, and can easily be accounted for. S. Luke is relating the conversion of Saul as an historian, S. Paul his own unique experience, establishing his claim to be an apostle.

(1) As regards his companions (*a*) *v.* 7 states that they stood speechless, hearing the voice but beholding no man; xxii. 9, 'They heard not the voice of him that spake with me,' i.e. they heard the sound, S. Paul alone heard the words. (*b*) *v.* 4 states that Paul fell to the ground; xxvi. 14, that they all fell to the earth, they all saw the light (*v.* 3) but Paul alone saw the vision. This occurred at the first, and does not contradict *v.* 7, which refers to what happened after the vision.

(2) As regards S. Paul himself, the account of what passed in the vision is much fuller in S. Paul's own accounts: cf. *vv.* 5, 6 with xxii. 7–10 and xxvi. 14–18. The part played by Ananias and the

account of his vision are more fully described by S. Luke, *vv.* 10–19. *vv.* 15, 16 are parallel with xxii. 14, 15 and with xxvi. 16–18, which form part of the revelation to S. Paul himself.

4. **Σαούλ Σαούλ.** The Hebrew form of the word is preserved in all three accounts, and the repetition implies emphasis; cf. Gen. xxii. 11, of Abraham, and in N.T. Lk. x. 41, xxii. 31. **με.** In these words Paul learnt the great lesson which formed the pivot of his new teaching, the union of Christ with His church; Lk. x. 16, 1 Cor. xv. 9, Gal. i. 13.

5. **κύριε,** not merely a title of respect, as in xvi. 30, xxv. 26. Saul recognized that he was in the presence of a divine visitant, whose authority he recognized: cf. x. 4. **Ἐγώ...σὺ.** The pronouns are in strong contrast. The Bezan text inserts here, probably from xxvi. 14, *σκληρὸν δέ σοι πρὸς κέντρα λακτίζειν· ὁ δὲ τρέμων τε καὶ θαμβῶν ἐπὶ τῷ γεγονότι αὐτῷ εἶπε Κύριε τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν.* The best Gk MSS. omit these words and insert ἀλλά before *ἀνάστηθι*; so R.V. To Saul Jesus appeared in glory. Whether or not Saul had seen Jesus before His death, there is not a shadow of doubt that he knew and recognized the risen Lord. This revelation stands unique and apart from other revelations of the Lord; cf. 2 Cor. xii. 1–4, Acts xviii. 9, xxii. 17–21, xxiii. 11. Only four times was the vision of the glorified Lord vouchsafed to men—at the transfiguration to the three, to S. Stephen, S. Paul and S. John.

7. **ἱστήκεισαν,** a variant for *εἱστήκεισαν*, the imperfect of ἕστηκα, I stand. **μηδένα.** S. Paul saw Jesus Himself, 1 Cor. xv. 8.

9. **ἦν...μὴ βλέπων,** 'was without sight.' *μή* for *οὐ* with part. The affection of the eyes possibly referred to in Gal. iv. 15 can have no connection with the narrative here, as S. Luke refers to S. Paul's searching gaze elsewhere, xiii. 9, xiv. 9, etc. For three days he was in darkness, passing through a death to his old life as Christ lay in the tomb three days; then for him came the birth to the new life in baptism. He must have been thinking of his own experience when he described baptism as a death and burial followed by resurrection to a new life, Rom. vi. 4, Col. ii. 12.

10. **Ἀνανίας,** a devout Jewish Christian; cf. xxii. 12. **ὁ κύριος,** sc. Jesus.

11. **Ἀνάστα,** Hellen. for *ἀνάστηθι*; cf. viii. 26. **τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν,** 'the Straight Street,' still so called by the natives, runs from west to east through Damascus. Cf. *ῥύμη* Lk. xiv. 21. **Ταρσέα,** the first mention of S. Paul's birthplace.

12. **καὶ εἶδεν...ὁράματι.** *ἐν ὁράματι* is omitted by R.V. and bracketed by W. H. It is not clear whether a second vision of S. Paul is here referred to; cf. xxii. 10. **ὅπως ἀναβλέψῃ.** Tr. 'that he may recover his sight.'

13. **τοῖς ἁγίοις.** The characteristic name of the Christians, used here quite naturally for the first time. Adopted from O.T., Ps. xvi. 3, xxx. 4, etc., and used frequently by S. Paul in addressing the churches, 1 Cor. i. 2, etc. *κακὰ ποιεῖν* is generally followed in classical Greek by another accusative.

15. **σκεῦος ἐκλογῆς** = *σκεῦος ἐκλεκτόν*, 'an instrument of my choice.' For *σκεῦος* used metaphorically of man cf. Rom. ix. 22, 23, 2 Tim. ii. 20–21. **τοῦ βαστάσαι**, inf. of purpose, continuing the metaphor of *σκεῦος*. **ἐθνῶν**, placed first as this was the peculiar mission of the Gentile apostle; cf. Gal. i. 15. **βασιλέων**, e.g. Agrippa, xxvi. 2, the Roman governors and finally the Emperor.

16. **ἐγὼ γὰρ ὑποδείξω.** 'I will shew him,' i.e. guide and instruct. The presence and guidance of Christ directed the life of S. Paul, cf. xiii. 2, xvi. 6, 9, 2 Cor. xii. 3. **παθεῖν** is in strong contrast with *ἐποίησεν*, *v.* 13. The former persecutor was himself to be persecuted; cf. 2 Cor. xi. 23–28.

17. **ἐπιθεὶς**, not as the symbol here of the gift of the Holy Ghost, but of the mark of his recovery from blindness, as in the miracles of Jesus; Mk i. 41. **ἀδελφέ.** Ananias addresses S. Paul as a Christian brother.

18. **λεπίδες**, a medical term. *λεπίς* denotes a scaly substance thrown off from any part of the body, and so here of white films from the eyes; cf. Tobit xi. 12. The whole phrase, as *ὡς* indicates, does not describe the actual cure but the sudden recovery as it appeared to S. Paul. **ἐβαπτίσθη.** (1) His sins were cleansed, and God accepted him as righteous; (2) In baptism he professed his faith in the Lord Jesus; (3) He was filled with the Holy Ghost, xxii. 16.

Saul at Damascus. First Visit to Jerusalem. 19–31.

19. **Ἐγένετο δὲ.** S. Paul states that after it had pleased God to reveal His Son in him 'immediately I conferred not with flesh and blood, neither went I up to Jerusalem...but I went away into Arabia, and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas,' Gal. i. 16–18. The omission of any reference by S. Luke to the three years' sojourn in Arabia is easily

accounted for, as he is relating the history of the Church, while S. Paul is describing to the Galatians his personal experience. But it is difficult to decide whether it should be placed at the close of the first half of *v.* 19 or between *vv.* 22, 23. In the latter case the order will be: (1) a brief period of preaching in Damascus; (2) the sojourn in Arabia; (3) a second period of work in Damascus; in favour of this is the mention of *ἡμέρας τινάς*, *v.* 19, and *ἡμέραι ἱκαναί* in *v.* 23, which seem to imply two periods, but against it is the statement of S. Paul, Gal. i. 16. S. Paul followed the example of Moses, Elijah, John the Baptist and our Lord Himself in his lonely communion with God.

20. **ὁ υἱὸς τοῦ θεοῦ**, only here in the Acts; as the preaching was in the synagogues the phrase must have been used in the Messianic sense; cf. Ps. ii. 7. The use of the expression seems to point to the preaching being subsequent to the sojourn in Arabia.

21. **ὁ πορθήσας**, 'who devastated.' *πορθεῖν* is used of the devastation of cities and lands by armies in cl. Gk., cf. Gal. i. 13, 23. **ἐληλύθει**, 'had come.' The pluperfect points to his changed conduct.

22. **ἐνεδυναμοῦτο**, only used here by S. Luke and elsewhere only by S. Paul, and always of spiritual strength; Rom. iv. 20, Phil. iv. 13. **συνέχυννεν** from *συνχύννω*, a late form of *συνχέω*. **συνβιβάζων**, to bring together and so to deduce, prove. The word is not used in this sense outside the LXX. and in N.T. is confined to Luke and Paul; xvi. 10, xix. 33; 1 Cor. ii. 16.

23. **ἡμέραι ἱκαναί**. *ἱκανός* in S. Luke's writings denotes as a rule not 'sufficient,' but 'considerable,' i.e. more than would be expected; cf. *v.* 42, xviii. 18; Lk. vii. 12, viii. 27.

24. **παρετηροῦντο**, 2 Cor. xi. 32. There the ethnarch of Aretas was responsible for the effort to arrest Paul, but he may well have acted at the instigation of the Jews in guarding the walls and the gates to prevent his escape.

25. **οἱ μαθηταὶ αὐτοῦ**, 'his disciples,' i.e. his converts. **διά τοῦ τείχους**, 'through the wall.' *διὰ θυρίδος*, 2 Cor. xi. 33, probably a window in a house built into the wall; cf. Josh. ii. 15. **σφυρίδι**. In 2 Cor. xi. 33 S. Paul uses *σαργάνῃ*. Both were large provision-baskets, and much larger than the *κόφινος*, the small hand-basket of the Jews; Mk vi. 43, viii. 8.

26. **ἐπείραζεν κολλᾶσθαι**, cf. v. 13. S. Paul states that this visit was for the purpose of seeing Peter, and that he only abode in Jerusalem 15 days, and of the other apostles he saw none save James, the brother of the Lord; Gal. i. 18, 19. Barnabas may have been

previously acquainted with S. Paul; he here shews his kindly disposition, iv. 36.

27. **αὐτὸν** with *ἤγαγεν*, *ἐπιλαβόμενος* would require the gen.; xvii. 19. **διηγήσατο**, sc. Barnabas. **ἐπαρρησιάσατο**, only used by S. Luke and S. Paul, and always of declaring the truth of the Gospel boldly; 1 Thess. ii. 2.

28. **καὶ ἦν...Ἱερουσαλήμ.** For the expression cf. i. 21 n. The visit was confined to Jerusalem, and Paul says that he was unknown to the churches in Judaea; Gal. i. 22.

29. **πρὸς τοὺς Ἑλληνιστάς.** Paul follows in the steps of Stephen (vi. 9) disputing in the synagogue of the Hellenists and hurriedly leaves the city to escape his fate. In ch. xxii. 17, 18, he says that he was warned in a vision in the temple to leave Jerusalem.

30. **εἰς Ταρσόν.** S. Paul himself says that after leaving Jerusalem he went into the region of Cilicia and Syria; Gal. i. 21. No great emphasis need be laid on the order, as Syria and Cilicia formed a combined province. Both passages are general statements. S. Paul almost certainly left Caesarea by sea, and Tarsus became the centre of his work for the next eight or ten years, about which neither he nor S. Luke gives any information.

31. **ἡ ἐκκλησία.** The singular has better authority. The church was not divided in Palestine. It had its centre in Jerusalem, and owed allegiance to the apostles. The verse marks a direct break in the narrative. **οἰκοδομουμένη** may here be used literally—built up, i.e. increasing in size—but far more likely metaphorically, 'being edified,' by which development in spiritual instruction is implied, as constantly in S. Paul's epistles; cf. Mt. xvi. 18, 1 Cor. xiv. 4. **τῇ παρακλήσει...** cf. iv. 36 n. The precise expression is only found here. It implies strengthening, support and comfort. S. John alone expounds our Lord's own interpretation of the Paraclete, xiv.–xvi. **ἐπληθύνετο** combines here both external and inward growth; cf. vi. 7.

PART III. ix. 32—xii. 24.

This section is marked by the first extension of the Gospel to the Gentiles, and has a close connection with Part II, and leads up to the great work of S. Paul.

1. (*a*) The work of Peter at Lydda, Joppa and Caesarea, the direct sequel to the work of Philip and his own visit with S. John; ix. 32–43. (*b*) The visions of Cornelius and Peter, followed by the baptism of

Cornelius at Caesarea, raise the question of the admission of the Gentiles; x. 1–48.

Peter defends his action at Jerusalem; xi. 1–18.

2. The continuation of the work of the scattered Hellenist Christians in Phoenicia and Cyprus.

Foundation of the church at Antioch. The Gospel presented to the Greeks (Gentiles).

The supervision of the church at Jerusalem is shewn by the mission of Barnabas.

The return of Saul to Antioch is followed by the visit of the prophets from Jerusalem. Prophecy of Agabus of the famine. Collection for the poor at Jerusalem despatched with Barnabas and Saul, xi. 19–30.

3. The sudden attack of Herod upon the apostles. Martyrdom of James and escape of Peter, followed by the death of Herod, xii. 1–24.

The Work of S. Peter. Healing of Aeneas at Lydda. 32–35.

S. Peter the apostle of the circumcision (Gal. ii. 7) exercises a paternal supervision over the Jewish Christian communities connected with the Jerusalem church; cf. viii. 25.

The healing of Aeneas and the restoration of Tabitha prepare the way for the work of Peter at Joppa, where he learns the lesson of the attitude of Christianity towards Gentiles.

32. **διερχόμενον διὰ πάντων**, 'as he went through all parts.' *διέρχομαι* implies a missionary tour. **Λύδδα**. The ancient Lod, 1 Chron. viii. 12. Situated in the plain of Sharon, about 10 miles from Joppa, on the road to Jerusalem.

33. **Αἰνέαν**. Not to be confounded with *Αἰνείας*, Lat. *Aenēas*. He was probably already a convert. **ἐξ ἐτῶν ὀκτώ**. As a medical man, S. Luke is often careful to mention the duration of sickness; iii. 2, iv. 22, Lk. xiii. 11. **παραλελυμένος**, cf. viii. 7 n.

34. **ἰᾶταί σε Ἰησοῦς**; cf. iv. 30, x. 38 and iii. 6 n., possibly an instance of paronomasia. **στρῶσον σεαυτῷ**, sc. *τὴν κλινήν*. The aorists *στρῶσον...ἀνέστη* mark the immediate completion of the cure.

35. **πάντες** implies a general conversion at Lydda. **τὸν Σαρῶνα**. The maritime plain between Joppa and Carmel. 'The Level' was an oak forest, but in biblical times celebrated for its beauty and fertility; Is. xxxiii. 9, Cant. ii. 1. **οἵτινες** gives an additional fact, and they— ; vii. 53.

The Raising of Dorcas at Joppa. 36–43.

36. **Ἰόππῃ.** The port of Jerusalem from the days of Solomon, but with a poor and dangerous harbour. Unlike Caesarea it was chiefly populated by Jews and was Jewish in feeling and tone. It was captured by Pompey B.C. 63 and restored to the Jews by Caesar B.C. 49. In the Jewish wars it was the first object of attack, A.D. 66. **Ταβειθά** denotes in Hebrew 'beauty.' The Greek equivalent was *Δορκάς*, so called from the bright eyes of the gazelle. She is the first of the sisters of charity, and her name has been given to the Dorcas societies which make clothes for the poor.

37. **ἀσθενήσασαν,** 'fell sick,' cf. ii. 44 n.

38. **Μὴ ὀκνήσῃς.** Oratio recta is substituted for the oratio obliqua.

39. **αἱ χῆραι,** either the widows whom Dorcas had befriended or who had been associated with her in good works; cf. vi. 1 n. **ἐπιδεικνύμεναι.** The force of the middle may be 'displaying their garments,' i.e. those which Dorcas had made and given them. **χιτῶνας καὶ ἱμάτια.** The *χιτών* (Lat. *tunica*, Hebr. *cetoneth*) was a long close-fitting undergarment worn by all classes of all ages and both sexes. The *ἱμάτιον* (Lat. *toga*, Heb. *simlah*) was a long cloak worn over the undergarment. **ὅσα,** more than ἃ='all that.'

40. **ἐκβαλὼν.** The narrative is similar to that of the raising of Jaeirus' daughter; Mk v. 40–41; Lk. viii. 54. Peter had been present on the three occasions when Jesus raised the dead. Before the miracle it is noticeable that like Elisha and Elijah he kneeled down and prayed; 1 Kings xvii. 20; 2 Kings iv. 33–34. **ἀνάστηθι.** The Bezan text adds 'in the name of Jesus Christ.' **ἀνεκάθισεν,** intransitive; cf. Lk. vii. 15.

43. **βυρσεῖ,** cl. *βυρσοδέψης.* The trade of tanning involving contact with dead beasts was regarded with loathing by the Jews. That S. Peter lodged with a tanner is perhaps intended to pave the way for the incident which follows; cf. x. 6, 32.

Ch. x. The Vision of Cornelius at Caesarea. 1–8.

1. **Κορνήλιος.** Probably the descendant of one of the 10,000 slaves to whom L. Cornelius Sulla had granted freedom, all of whom took the name of Cornelius. **ἑκατοντάρχης.** Each legion nominally consisted of 6000 men divided into ten cohorts, each commanded by a *tribunus militum*, Gk *χιλίαρχος* (Acts xxi. 31, xxiii. 22). Each cohort was subdivided into six centuries, and each century was commanded by a

centurion, the highest non-commissioned officer in the Roman legion. Four centurions are mentioned in N.T., and all with approbation: (1) The centurion at Capernaum, Lk. vii. 1–10. (2) At the crucifixion, Lk. xxiii. 47. (3) Cornelius. (4) Julius of the Augustan band, Acts xxvii. 1–3. **ἐκ σπείρης—Ἰταλικῆς.** *σπεῖρα* here as in xxi. 31 is probably used of a cohort, though elsewhere in the arrest of Jesus it is used of a small band of soldiers. There is no inherent improbability in an auxiliary cohort of Italians being stationed at Caesarea. An inscription of A.D. 69 shews that Italian cohorts were in the province of Syria, and probably one was stationed at Caesarea at this time, A.D. 40–44.

2. **εὐσεβὴς καὶ φοβούμενος τὸν θεὸν.** These words describe 'the outer ring of God-fearing adherents to the Jewish faith.' They are to be distinguished from full proselytes. They are elsewhere called *οἱ σεβόμενοι (τὸν θεὸν)*, xvii. 17, etc. They were admitted to the synagogue, but not to full communion with the Jews, and they devoted themselves to prayer, fasting and almsgiving: cf. Lk. vii. 5. **τῷ λαῷ.** Here as always in S. Luke's writings 'the Jews': cf. iv. 25.

3. **φανερῶς**, an objective vision in answer to his prayer: there is no indication that he was in a trance, *v.* 10. **ὡσεὶ περὶ ὥραν ἐνάτην**, i.e. about 3 p.m. Cornelius clearly observed the Jewish custom of prayer, cf. ii. 1 n.

4. **ἔμφοβος**, always with aorist part. of *γίγνομαι* in S. Luke, cf. vii. 32. **Τί ἐστιν, κύριε;** cf. ix. 5. **ἀνέβησαν**, 'ascended,' i.e. as the smoke of incense, the symbol of prayer, Ps. cxli. 2. **εἰς μνημόσυνον**, i.e. so that God may remember thee, cf. Mk xiv. 9. *μνημόσυνον* is used of the handful of flour and oil and incense burnt upon the altar with the meat offering, the savour of which was held to commend the sacrifice to God, Lev. ii. 2, 9. So too the perpetual memory (*ἀνάμνησις*, Lk. xxii. 19) of the sacrifice of the death of Christ brings the communicants' prayers and sacrifices of themselves, their souls and bodies into the presence of God, and makes both acceptable and efficacious.

5. **Σίμωνά τινα.** The addition of *τινα* shews that Peter was entirely unknown to Cornelius, though it is possible that he was acquainted with Philip.

6. **παρὰ θάλασσαν.** On account of the supply of water and the exclusion of tanners from the town.

7. **οἰκετῶν**: the members of his household, a milder term than *δοῦλος*: Rom. xiv. 4. The addition of the epithet *εὐσεβῆ* to *στρατιώτην* in connection with *v.* 2 points to the influence of Cornelius over his men. **προσκαρτερούντων**, cf. i. 14.

The Vision of S. Peter at Joppa. 9–23.

9. **Τῇ δὲ ἐπαύριον.** Joppa was about 30 miles distant from Caesarea: the outward and return journey occupied four days. **ἐπὶ τὸ δῶμα**: at the hour of noon (Ps. lv. 17) Peter went up to the housetop to pray. The flat roofs of oriental houses were used for prayer, meditation, rest and sleep: 2 Kings xxiii. 12; 1 Sam. ix. 25–6; 2 Sam. xi. 2.

10. **πρόσπεινος**, 'very hungry.' The hunger of S. Peter and the surroundings of the tannery seem to be connected with the imagery of the trance. **γεύσασθαι**, 'to eat,' cf. xx. 11. **ἔκστασις** denotes sometimes mere astonishment (iii. 10) but more usually the suspension of natural faculties: cf. xxii. 17; 2 Cor. xii. 2. The word is purposely used to distinguish the vision of Peter from the vision (*ὅραμα*) of Cornelius.

11. **ὀθόνην**: both *ὀθόνη* and *ἀρχαί* (in the sense of 'corners') are peculiar to S. Luke. The words are found together in medical language. *ἀρχαῖς* is anarthrous: the sheet was held by four corners, but a sheet so held might have any number of 'corners,' and the imagery cannot be pressed as referring to the 'four corners of the compass.'

13. **θῦσον**, 'kill.' *θύω* is not confined in N.T. to the meaning of sacrifice: Lk. xv. 23; Jn x. 10.

14. **Μηδαμῶς**, i.e. 'nay, let it not be so,' a protest. The impulsiveness of the apostle had not deserted him: cf. Mt. xvi. 22; Jn xiii. 8. S. Peter protests that he had, like Ezekiel, never eaten anything common or unclean: Ez. iv. 14. **οὐδέποτε...πᾶν**, a strong negative, Hebraistic in form: cf. Lk. i. 37; Mt. xxiv. 22. **κοινὸν**, cf. Mk vii. 1–20. The apostle who had all things 'common' with his brethren had yet to learn that that 'community' was not confined to the peculiar few, but was to be shared with the many, i.e. the Gentiles. A sharp barrier separated Jews and Gentiles, especially in the matter of clean and unclean meats, as Hindus to-day are separated from Christians and from one another according to their castes. No Jew could eat with a Gentile without the fear of incurring pollution: Lk. v. 30; Jn xviii. 28; Gal. ii. 12–14; 1 Cor. x. 25–29. This question was a fundamental difficulty in the infant Jewish-Christian Church, and this vision is designed to instruct the 'apostle of the circumcision' how this difficulty was to be met. All creatures are God's creation.

15. **Ἃ ὁ θεὸς.** Peter had forgotten the direct teaching of Christ, Mk vii. 18, 19: where Mark significantly adds 'This he said making

all meats clean' (*καθαρίζων*). **κοίνου**, 'make common': man cannot make unclean that which God has cleansed.

16. **ἐπὶ τρίς**. S. Peter may have recalled his three denials and the thrice repeated question 'Lovest thou me?': Jn xxi.

17. **διηπόρει**, tr. 'was sore perplexed,' cf. *διερωτήσαντες*, *διενθυμουμένου*: ii. 12 n. **τί ἂν εἴη**, potential, 'what it could be,' cf. v. 24 n. **πυλῶνα**, properly the passage leading from the street through the vestibule into the inner court, xii. 13.

18. **εἰ...ξενίζεται**. Vivid or. obl. as printed in the text, but it might be or. rect., 'Does Simon who is called Peter lodge here?' cf. vii. 1 n.

19. **διενθυμουμένου**, 'deeply pondering.'

20. **μηδὲν διακρινόμενος**. The root meaning of *διακρίνω* is 'to make distinction,' cf. xi. 12, xv. 9. The middle is used in N.T. especially of division in mind either in relation to oneself and so 'doubting' as here: cf. Mt. xxi. 21; Rom. xiv. 23; Jas i. 6; or in relation to others, and so 'contending,' as in xi. 2. **ὅτι**, 'because': others take it as depending on *διακρινόμενος* = 'that.'

22. **δίκαιος**, cf. Lk. i. 6, ii. 25, xxiii. 50. **ἔθνους**. Gentiles were speaking, and therefore naturally used this word of the Jews which the Jews used of them. **ἐχρηματίσθη**, 'was admonished by God.' *χρηματίζομαι* is regularly used of divine intimations: cf. Lk. ii. 26; Heb. viii. 5, xi. 7.

23. **ἐξένισεν**. The hospitality of S. Peter to Gentiles is the firstfruits of the lesson of his vision.

S. Peter at Caesarea. 24–48.

24. **τοὺς ἀναγκαίους**, Lat. *necessarius*, denotes close intimacy.

25. **Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν** = *ὥστε εἰσελθεῖν*: cf. iii. 12 n. The Bezan text adds: 'And as Peter was drawing nigh unto Caesarea one of the servants running before him announced that he was come, and Cornelius sprang forth to meet him.' **προσεκύνησεν**. The verb expresses not only the worship of a divine being but the lowly obeisance of an inferior to a superior. Prostration was alien to the Roman mind and the act of Cornelius was unusual. Peter rejects his adoration. Jesus Himself accepted such worship: Lk. iv. 8, xxiv. 52; Mt. xiv. 33.

27. **συνομιλῶν**. The compound verb is only found here in N.T. and the simple verb three times in S. Luke's writings, and always in the sense of 'conversing'—a meaning which the word bears in modern Greek.

28. **ἀθέμιτον.** The danger of pollution had led to the prohibition of intercourse between Jews and Gentiles, though it is nowhere forbidden in the Pentateuch: cf. Jn xviii. 28; Gal. ii. 12. The exclusiveness of the Jews greatly impressed the writers of the ancient world. Cf. *adversus omnes alios hostile odium, separati epulis, discreti cubilibus*, Tac. *Hist.* v. 5. **κολλᾶσθαι**, much stronger than *προσέρχεσθαι*: the closest intimacy is referred to: cf. v. 13 n. **κἀμοί**, i.e. in spite of all these prohibitions: tr. 'and yet.' The contrast is between *ὑμεῖς* and *ἐμοί*, and between what they all knew and the revelation given to Peter himself: cf. 1 Pet. ii. 17.

29. **τίνι λόγῳ**, 'for what reason.'

30. **Ἀπὸ τετάρτης ἡμέρας**, lit. from the fourth day up to this hour, i.e. four days ago, reckoning up to this hour: the vision of Cornelius corresponded in point of time with the arrival of Peter, i.e. about 3 p.m. The best MSS. omit *νηστεύων καὶ* before *τὴν ἐνάτην*.

32. The Bezan text adds: 'who when he cometh shall speak unto thee.'

33. **ἐξαυτῆς**, sc. *ὥρας*, forthwith, from that hour. **καλῶς ἐποίησας**, a mode of expressing gratitude, 'it was kind of you to come,' Phil. iv. 14.

S. Peter's Speech. 34–43.

(*a*) 34–35. Peter himself acknowledges the truth that he is beginning really to grasp that God is the God of all men, and has no regard for men other than that they should satisfy two conditions: (1) faith and fear, (2) righteous conduct.

(*b*) 36–43. Upon the basis of this truth he presents the Gospel of salvation in Jesus Christ in its special relation to the Gentiles. Jesus is not only the Messiah of Jewish expectation, but (1) the Lord of all men, (2) the Judge.

The acceptance of these two truths will have its direct influence upon practical religion. All the righteous in every nation will equally be dependent upon God, and that dependence is based upon faith.

34. **Ἐπ' ἀληθείας** indicates a new interpretation of Scripture, cf. iv. 27. S. Peter develops three new truths: (1) the acceptance of God-fearing Gentiles, (2) the universal judgeship of Christ, (3) justification by faith. **καταλαμβάνομαι**, 'I am beginning to grasp,' used by Plato of the apprehension of truth: cf. iv. 13; Phil. iii. 14. **προσωπολήμπτης**, Jas ii. 1; cf. *πρόσωπον λαμβάνειν*, Lk. xx. 21; Gal. ii. 6;

προσωπολημψία, Eph. vi. 9; Rom. ii. 11. The thought of God as no respecter of persons is found in O.T. Deut. x. 17; Lev. xix. 15. The expression is Hebraistic and in N.T. is always used in a bad sense, as πρόσωπον bears its secondary meaning of 'a mask' and refers to the external appearance of man. S. Peter means that God sees the real worth of man's character independently of his external position or his special privileges, and shews no favouritism.

35. **ἀλλ' ἐν παντὶ ἔθνει.** S. Peter here implies that all God-fearing Gentile adherents of the synagogue would be fit persons to be received into the Christian church. No conditions of reception beyond faith and righteous conduct are laid down: cf. ii. 21; Rom. ii. 6–10. **δεκτὸς**, 'accepted and acceptable': acceptability with God is not conditioned by nationality but by the disposition of the heart.

36. **τὸν λόγον**, cf. Ps. cvii. 20. **ὅν** is omitted on good authority. λόγον means the Gospel message sent by God through Jesus Christ to the Jews. For λόγος of a divine message cf. iv. 31, viii. 14, 25, xiii. 26. **εἰρήνην**, sc. the peace of God and with God made manifest through Jesus Christ: cf. Eph. vi. 15. **οὗτος**, very emphatic, not a meaningless parenthesis. Christ is not on a level with the messengers of God—prophets and apostles—but the supreme Lord of all. Blass would omit κύριος and thus makes the sentence='the divine message...is for all,' regarding τὸν λόγον as attracted into the case of ὅν: cf. Lk. xx. 17; 1 Cor. x. 16.

37. **τὸ...ῥῆμα**, distinguished from λόγον: either (1) the report (i.e. of Jesus) which was published, or (2) ῥῆμα=the fact, i.e. 'what has come to pass': cf. v. 32 n.; Lk. ii. 15. Judaea here, as in i. 8, ix. 31, includes the whole of Palestine. **ἀρξάμενος**. The acc. would be the easier reading in agreement with ῥῆμα; the nom. is difficult. A similar anacoluthon occurs in Lk. xxiv. 47. Page considers that the participle is equivalent to an adverb: Blass that it is interpolated from Lk. xxiii. 5 and should be taken closely with καθ'...Ἰουδαίας. Others regard the passage as confused, and that ἀρξάμενος really agrees with Ἰησοῦς as if S. Luke had meant to write 'beginning from Galilee how Jesus was anointed.' It must be remembered that the short condensation of a long speech may really be responsible for such difficulties as this.

38. **Ἰησοῦν**, either loosely in apposition with τὸ ῥῆμα or it may be the object of ἔχρισεν placed outside the dependent clause in which αὐτόν is inserted pleonastically, and to emphasize that Jesus of Nazareth is the anointed Messiah. The anointing of Christ cannot be

limited to the incarnation or to His baptism or even to the entrance on His ministry, though the context would naturally point to His baptism. **καταδυναστευομένους**, Jas ii. 6. The reference is primarily to demoniacal possession.

39. **καὶ ἡμεῖς**. The whole of the Christology of the Apostles is based upon the double witness (1) to the actual life, teaching and work of Jesus of Nazareth, (2) to His resurrection from the dead, and all that it implied to the apostles and to the Christian church: cf. i. 8. **κρεμάσαντες**, ii. 23, v. 30.

40. **ἐμφανῆ γενέσθαι**, 'to be made manifest,' i.e. that He was the same Person as the crucified Jesus: Rom. x. 20; 1 Cor. xv. 4.

41. **συνεφάγομεν**, Lk. xxiv. 41, 43; Jn xxi. 13.

42. **παρήγγειλεν**. *οὗτος* makes it clear that God Himself is the subject of this sentence and of the preceding. **τῷ λαῷ**: it is noticeable that S. Peter does not add *καὶ τοῖς ἔθνεσιν*: there is nothing in this speech to shew that as yet he apprehended the controversy which was to come concerning the admission of the Gentiles. **οὗτος**: the repetition *τοῦτον* 40, *οὗτος* 42, *τούτῳ* 43 gives emphasis: cf. vii. 35. **ὁ ὡρισμένος ...κριτὴς**, ii. 23, xvii. 31. The assertion of the power and position of Jesus as the final Judge of men shews what a change had come over S. Peter's mind: Rom. xiv. 9; 1 Pet. iv. 5; Jn v. 27.

43. **πάντα τὸν πιστεύοντα**, Rom. x. 11, iii. 22. No great distinction can be drawn between *εἰς αὐτόν* and *αὐτῷ*. Faith and forgiveness alike are open to all.

44. **ἐπέπεσε**. The order was unusual. The Holy Spirit came upon a Gentile even before baptism, and baptism, the human ordinance ordained by Christ, followed.

45. **οἱ ἐκ περιτομῆς πιστοὶ**. *πιστοὶ* = *πιστεύσαντες*, i.e. the Jews who had accepted faith in Christ: cf. Rom. iv. 12. In Gal. ii. 12 the phrase is used of the Judaizers, who held that Gentile Christian converts must accept the ordinances of Judaism. **ὅσοι** = all who.

46. **λαλούντων γλώσσαις**: clearly here used of ecstatic utterance, not of speaking in foreign tongues: cf. ii. 3 n. **ἀπεκρίθη**, cf. iii. 12 n.

47. **Μήτι τὸ ὕδωρ**. The water, the Spirit and the words of expression of faith (cf. ii. 38) are necessary to baptism. The Spirit had been given 'surely (*μήτι*) no one can withhold the water.' For *μήτι* cf. Lk. vi. 39.

48. **προσέταξεν**: perhaps Philip performed the rite. For S. Paul's custom cf. 1 Cor. i. 17.

Ch. xi. S. Peter's Defence at Jerusalem of his Conduct. 1–18.

1. **Ἤκουσαν.** The Bezan text is much expanded. 'Peter then after a considerable time wished to go to Jerusalem; and after he had summoned the brethren and strengthened them, making a long discourse, he passed through the country districts teaching them until he reached Jerusalem and announced to them the grace of God.'

2. **διεκρίνοντο**, 'contended': cf. *v.* 12, x. 20 n. The difficulties of the infant church increase with its growth—murmuring, covetousness, simony, party spirit and contention. The strict Jewish Christians, and especially those of the sect of the Pharisees, were shocked and alarmed at the admission of a Gentile into the church without full compliance with the law, and the great controversy thus began.

3. **συνέφαγεν.** To the Jew the world was divided into 'circumcised' and 'uncircumcised,' and to eat with the latter meant pollution. For S. Peter's subsequent conduct cf. Gal. ii. 11–19.

4. **ἀρξάμενος.** The careful and exact repetition of the whole narrative shews how important the case of Cornelius was in S. Luke's judgment. S. Peter does not deny the charge but simply narrates the events to the church and leaves them to see for themselves that it was under the sanction of the divine will that Cornelius had been baptized. It is clear that at this point S. Peter regarded the admission of Cornelius as an isolated case, and although the great principle of the equal admission of Gentile with Jewish Christians was really raised, the issues were not fully understood and the controversy turned on the minor details of the eating of meat.

6. **κατενόουν καὶ εἶδον.** Note the change of tenses; 'I was observing and saw.' *κατανοεῖν* implies mental absorption.

12. **οἱ ἓξ.** The number is only mentioned here. They had come to Jerusalem to support S. Peter.

14. **ἐν οἷς...σου.** A further addition to the narrative in ch. x.

16. **Ἰωάνης**, cf. i. 5 n. The gift of the Holy Spirit promised to the disciples had come to them at Pentecost (*ἐν ἀρχῇ*): it had unmistakably come to Cornelius: if then Cornelius had received the real spiritual gift before baptism, what should hinder the bestowal of the rite of baptism?

17. **πιστεύσασιν**, note the aorist. Tr. 'when we accepted the faith in the Lord Jesus Christ.' Both *αὐτοῖς* and *ἡμῖν* are in agreement

with the participle. **ἐγὼ τίς**, 'Who was I that I should—.' The English language will not admit as Greek does of the double question in one phrase, (1) I, who was I? (2) was I able to—? The Bezan text adds—'That he should not give the Holy Spirit to them that have believed on him.'

18. **ἐδόξασαν**. The cessation of hostility was followed by acclamation. Some very good MSS. read *ἐδόξαζον*. **Ἄρα**, 'then,' Lk. xi. 20, 48. S. Luke thus sums up the conclusion of the narrative before passing to a new subject. *ἄρα* cannot stand first in a sentence in classical Greek. **εἰς ζωὴν** either with *ἔδωκεν*, Jn iv. 14; cf. Rom. v. 21; or with *μετάνοιαν*, repentance (leading) to life.

Extension of the Gospel to Phoenicia, Cyprus and Antioch. 19–26.

19. **Οἱ μὲν οὖν**. A general statement followed by *ἦσαν δέ τινες*, a particular incident. S. Luke clearly recalls viii. 4. This is the fourth consequence of the persecution of Stephen, cf. ix. 1, 32. **διῆλθον**. The progress of the Gospel had been from Jerusalem to Caesarea and the cities of the Philistian plain, and then northward along the coast probably by sea touching at Ptolemais, Tyre and Sidon on the Phoenician seaboard, culminating in Cyprus to the west, and Antioch to the north. **Ἀντιοχείας**. Antioch which lay upon the banks of the Orontes, 15 miles from the port of Seleucia, was the third city in the world. It had been founded by Seleucus Nicator, 300 B.C., and while mainly Syrian in population it was Greek in culture: the government was in the hands of the Romans. There was also a large and flourishing Jewish population. Antioch vied with Corinth in its evil reputation—and it is significant that two of the most cosmopolitan and wicked cities were seized upon almost at the outset as starting-points in the spread of the Gospel. The church at Antioch was destined to become the great Greek or Hellenistic church, occupying a place midway between the church at Jerusalem and the Gentile churches founded by S. Paul.

20. **Ἑλληνιστάς**. The text seems to mark a contrast between *Ἰουδαίους* and *Ἑλληνιστάς*, whereas the regular contrast is between *Ἑβραῖος* and *Ἑλληνιστής* and *Ἰουδαῖος* and *Ἕλλην*. As *Ἰουδαῖος* obviously includes *Ἑλληνιστής* it is only possible to get over the difficulty by translating *καὶ* 'especially.' *Ἕλληνας* however has good authority (ℵAD) and is adopted by R.V. though rejected by W.H. Thus the

Gospel was preached at Antioch both to Jews and Greeks, i.e. Gentiles.

21. **χεὶρ Κυρίου**, iv. 28, 30, xiii. 11; Lk. i. 66.

22. **ἐξαπέστειλαν**. Barnabas was sent on an official mission, just as Peter and John had gone through Samaria, cf. viii. 14, ix. 30. The apostles had not as yet gone beyond the bounds of Judaea; but they claimed a paternal authority over all Christians.

23. **τὴν χάριν...ἐχάρη**. Note the assonance and alliteration. **παρεκάλει**, cf. iv. 36 n. **τῇ προθέσει τῆς καρδίας**, 'with purpose of heart,' i.e. of mind, xxvii. 13.

24. **ἀνὴρ...πίστεως**. The goodness and spiritual power of Barnabas bear fruit in the increase of the church.

25. **ἐξῆλθεν**. Barnabas evidently thought that S. Paul was most qualified to deal with the situation at Antioch, since he had presented him to the apostles at Jerusalem, ix. 27. The long interval was now over and S. Luke approaching the close of the history of the acts of Peter prepares the way for the beginning of the acts of Paul.

26. **καὶ ἐνιαυτὸν**, *καὶ* emphasizes *ἐνιαυτὸν*, 'actually,' this usage however is not found in N.T.; some MSS. omit it. **συναχθῆναι. αὐτοὺς** = Barnabas and Paul, with which *συναχθῆναι* is somewhat awkwardly constructed. Tr. 'They were united together (i.e. with other believers) in the assemblies of the church,' cf. xiii. 44. **χρηματίσαι.** *χρηματίζειν* means 'to do business' and so 'to take a name from one's business' and so simply 'to be called,' Rom. vii. 3. For its meaning of giving a divine response, cf. Lk. ii. 26. **Χριστιανούς**. If S. Luke was a native of Antioch, the detail is of greater interest as claiming for Antioch the origin, albeit originally in derision, of the name 'Christian.' The Christians called themselves *μαθηταί, ἅγιοι, ἀδελφοὶ πιστοί*. The Jews called them *Ναζωραῖοι* or *ἡ αἵρεσις αὕτη*. *Χριστιανός* is used contemptuously in 1 Pet. iv. 16; Acts xxvi. 28. The termination *-ιανός*, though characteristically Latin, cf. Caesariani, Mariani, etc., is also Greek, and the title was probably invented as a nickname by the natives of Antioch and not by the Roman authorities. The name soon became common, cf. *quos Christianos vulgus appellabat*, Tac. *Ann.* xv. 44. By the time of Ignatius the name was accepted by the Christians themselves as a title of honour. It is likely that the original form was *Χρηστιανός* and the Antiochenes confused *χρηστός*, good, worthy, with *Χριστός*. Suetonius speaks of the followers of Chrestus: in any case the name was originally contemptuous.

Prophecy of Agabus: Visit of Barnabas and Paul to Jerusalem. 27–30.

27. **προφῆται.** Cf. xiii. 1. Barnabas and Saul and Silas are all spoken of by this title. In 1 Cor. xii. 28 and elsewhere the prophets stand next to the apostles. The gift of prediction cannot be excluded but the prophet was primarily an inspired interpreter of the mind and will of God.

28. **Ἄγαβος**, cf. xxi. 10, 11. The Bezan text has a remarkable addition here which indicates the presence of S. Luke at Antioch. 'And there was great rejoicing (*ἀγαλλίασις*), and when we were gathered together (*συνεστραμμένων δὲ ἡμῶν*) one of them named Agabus spake.' **λιμὸν**, masc. in Lk. iv. 25, but in Doric usage and later Greek fem. as here and in Lk. xv. 14. There is ample evidence from Roman historians, Tacitus (*Ann.* XII. 43), Suetonius (*Claudius* XVIII.) and Dion Cassius that a widespread famine took place during the reign of Claudius. Although there is no evidence that it covered the whole extent of the Roman Empire which was coextensive with 'the civilized world' (*ἡ οἰκουμένη*, cf. xxiv. 5; Lk. iv. 5), Josephus mentions a famine in Judaea, A.D. 44. **ἐπὶ Κλαυδίου**, Roman emperor, 41–54 A.D.

29. **καθὼς εὐπορεῖτό τις**, 'as each man was prospering,' cf. 1 Cor. xvi. 2. This is the first mention of the collections for the Church at Jerusalem which appear so prominently in the letters of S. Paul, cf. Acts xxiv. 17, and esp. 2 Cor. viii., ix. **ὥρισαν** as if *οἱ μαθηταί* had preceded. **διακονίαν**, cf. vi. 1 n.

30. **τοὺς πρεσβυτέρους.** The expression occurs here for the first time, cf. xv. 2, 4, 6, xvi. 4. We should have expected that the apostles would have received the contributions (viii. 14), but it is possible that in consequence of the Herodian persecution they were not in the city. The elders were obviously appointed in the early Christian community on account of their analogous position in the Jewish synagogue: they were not merely officials with administrative power but soon acquired a position as officers of the church with spiritual duties; Jas v. 14; 1 Thess. v. 12–14; Acts xx. 17. It is doubtful whether any distinction in N.T. can be drawn between *πρεσβύτερος* and *ἐπίσκοπος*. **Σαύλου.** It is now widely held that this visit is to be identified with the visit recorded in Gal. ii. 1–10 on the ground that it must have preceded the council (Acts xv.), of which there is no mention in the Epistle, as then the question of the

circumcision was settled. S. Paul gives the following details of the visit. (1) It was 14 years after his first visit, or after his conversion. (2) Titus (who was a Greek) as well as Barnabas accompanied him. (3) He laid before the leaders of the church—James and Peter and John—the Gospel he preached to the Gentiles and they recognized the equality of the Gentile church, which Paul strongly defended against bitter foes. (4) They only requested one thing, 'that they should remember the poor.' Others adhere to the old view that the third visit, Acts xv. 4, synchronizes with the visit of Gal. ii. 1–10.

Ch. xii. Persecution of the Apostles by Herod. His Death. 1–24.

1. **Ἡρῴδης.** Herod Agrippa I was the grandson of Herod the Great. He had been brought up at Rome in close friendship with the young Caligula and at his accession was appointed king over the territories of Philip and Galilee and Peraea. At the death of Caligula Agrippa helped to secure the succession of Claudius, and Judaea and Samaria were added to his dominions, A.D. 41. He shewed a keen desire to foster Jewish laws and customs and keep in favour with the Jews, Josephus *Ant.* XIX. 7. 3. He bore the titles, *μέγας φιλόκαισαρ, εὐσεβὴς καὶ φιλορώμαιος.* **κακῶσαί τινας.** No general persecution ensued. Herod almost certainly from political motives (*v.* 3) suddenly attacked the leaders of the church, hitherto befriended by the people (viii. 1), and any further persecution was cut short by his death.

2. **Ἰάκωβον τὸν ἀδελφὸν Ἰωάνου.** The only mention of James the son of Zebedee outside the Gospels, where he is thrice spoken of (Mk v. 37; Mt. xvii. 1, xxvi. 37) as a member of the inmost circle of our Lord's disciples. He was the first of the apostles to suffer martyrdom (Mt. xx. 23). The brevity of S. Luke's account is due to the fact that the death of James, unlike the death of Stephen, had no special effect upon the cause of the Gospel.

3. **προσέθετο συλλαβεῖν.** A Hebraism, Lk. xx. 12. **ἦσαν δὲ ἡμέραι τῶν ἀζύμων.** This parenthetical note accounts for (1) The apprehension of Peter with a view to his being put to death after the festival was over. (2) The desire of Herod to win favour with the Jews at a time when the city was thronged. The feast of unleavened bread lasted from the 14th to 21st of Nisan. The Passover lamb was eaten on the first day, Ex. xii. 14; Lk. xxii. 1.

4. **πιάσας.** Cl. Gk *πιέζω*, cf. Lk. vi. 38. **τέσσαρσιν τετραδίοις.** The night was divided into four watches, each quaternion was in charge of the prisoner during one watch. Two soldiers were in the cell with the prisoner and two kept watch outside. **ἀναγαγεῖν**, i.e. before the tribunal. **τῷ λαῷ**, i.e. in their presence and for their pleasure.

5. **ὁ μὲν οὖν Πέτρος.** The real antithesis is not to be found in *προσευχὴ δὲ* but in *v.* 6, *οτε δὲ*. Tr. 'So then...and prayer. But when.'

6. **τῇ...ἐκείνῃ**, i.e. the night before the day fixed for the trial after the feast of unleavened bread was over. **ἁλύσεσιν δυσίν.** The Roman custom was followed of chaining him to two soldiers, cf. xxi. 33. **φύλακές τε.** The other two soldiers of the quaternion.

7. **ἐπέστη**, a favourite word of S. Luke, implies a sudden appearance, Lk. ii. 9. **οἰκήματι.** Used in cl. Gk of any kind of room. Here of the cell in the prison. Dem. and Thuc. use it in a similar sense. **πατάξας.** As in cl. Gk the aorist of *τύπτω* is thus supplied. **ἤγειρεν**, 'aroused him.'

8. **Ζῶσαι**, 'Put on thy girdle.' He had laid aside his upper garments and his sandals and had loosened his under-garments before he went to sleep.

9. **διὰ τοῦ ἀγγέλου.** The angel was God's instrument (*διά*), Heb. ii. 2.

10. **πρώτην...δευτέραν**, 'first and second ward.' Either parts of the castle of Antonia or the regular sentries on guard. **ἐξελθόντες.** The Bezan text graphically adds, 'They went down the seven steps.' The steps from the castle of Antonia, xxi. 35, 40, led not into the city but into the temple courts.

11. **ἐν ἑαυτῷ γενόμενος**, 'when he came to himself.' Opposed to *ἐν ἐκστάσει* (cf. x. 10), i.e. he was fully awake and realized (*συνιδών*, *v.* 12) what had actually happened, cf. Lk. xv. 17.

12. **Μαρίας.** As there is no mention of Mark's father, Mary may have been a widow of means. Her house was possibly one of the first 'house-churches,' Col. iv. 15. **Ἰωάνου...Μάρκου.** He is more usually known by his Roman praenomen, but the full title is given three times in the Acts, xii. 12, 25, xv. 37. He was the cousin of Barnabas and closely associated with S. Peter (1 Pet. v. 13) under whose oversight he wrote his Gospel. Tradition has associated him with the young man who fled in the garden of Gethsemane, Mk xiv. 51. He accompanied Barnabas and Saul to Antioch, and on the first missionary journey, but deserted them in Pamphylia. He was afterwards reconciled and was

with S. Paul in Rome during his imprisonment; Col. iv. 10; Philem. 24; 2 Tim. iv. 11. He is believed to have spent the last years of his life at Alexandria whence, according to tradition, his bones were finally brought to Venice. S. Luke probably learnt the details of S. Peter's escape from Mark himself.

13. **κρούσαντος**, i.e. the gate of the passage leading from the street to the inner court; cf. x. 17; Mt. xxvi. 71. **τὴν θύραν τοῦ πυλῶνος.** As doors opened outwards it was necessary to knock on the street door both on entering (*κρούειν*) and on leaving (*κροτεῖν*), cf. Luke xiii. 25. *κρούειν* and *ὑπακούειν* are both classical. **παιδίσκη**, cf. Jn xviii. 17.

15. **Μαίνῃ.** Used here only in an ordinary colloquial sense, cf. xxvi. 24. **διισχυρίζετο**, 'she kept strongly affirming,' a strong word, cf. Lk. xxii. 59. **Ὁ ἄγγελός ἐστιν αὐτοῦ.** They thought that S. Peter's guardian angel had assumed his form and voice. The belief in a guardian angel assigned to each person from birth was held by the Pharisees; cf. Mt. xviii. 10; Tobit iv. 21. The Roman conception of the 'genius' of a man and the Greek idea of the *δαίμων γενέθλιος* point to a similar belief.

17. **κατασείσας**, cf. xiii. 16, xix. 33, xxi. 40, i.e. beckoning by a downward movement of the hand to keep silence. **Ἰακώβῳ**: clearly the 'Lord's brother,' as may be inferred from Acts xv. 13, where he presides at the council as the official head of the church at Jerusalem; cf. also xxi. 18; Gal. i. 19, ii. 9; 1 Cor. xv. 7. He is to be distinguished from the apostle the son of Alphaeus. **εἰς ἕτερον τόπον.** Whether he left Jerusalem cannot be known. He may have visited Antioch, Gal. ii. 11, in the interval before his return to the council, Acts xv.

18. **τάραχος οὐκ ὀλίγος.** Litotes, cf. xix. 11, 23. The 'consternation' of the guards was natural as they were held responsible with their own lives for the lives of their prisoners, cf. xxvii. 42. **τί ἄρα.** *ἄρα* intensifies *τί*: 'what could have happened to Peter?'

19. **ἀνακρίνας.** Of a judicial enquiry; iv. 9, xxiv. 8; Lk. xxiii. 14. **ἀπαχθῆναι**, 'to be carried off to execution,' cf. Mt. xxvii. 31; Lk. xxiii. 26. **κατελθὼν.** Herod usually resided at Jerusalem, but Caesarea was the centre of Roman influence. Josephus records that the festival at which Agrippa was stricken with a mortal disease was held in honour of the safe return of the emperor Claudius, probably from his abortive expedition to Britain: but it is equally probable that Agrippa went down to settle the dispute with the Tyrians.

20. **θυμομαχῶν**: a late Greek word used by Polybius in the sense

of 'fighting desperately,' 'quarrelling fiercely.' The latter sense is applicable here as Agrippa would not have had any power to go to war with the Tyrians and Sidonians. The dispute was connected with commercial interests. **Τυρίοις καὶ Σιδωνίοις.** Tyre and Sidon were the most important cities on the Phoenician coast and famous trading centres. As in the days of Solomon they depended for their food-supply partly on the corn of Palestine, 1 Kings v. 9–11. After the rise of the Macedonian empire and the foundation of Antioch and Seleucia Tyre had declined in importance, and to-day neither has any considerable trade or population. Agrippa had evidently cut off the corn-supply and this brought the Tyrians and Sidonians to sue for pardon. **πείσαντες,** probably with bribes. **τὸν ἐπὶ τοῦ κοιτῶνος,** 'the chamberlain,' who was responsible for the king's bedchamber, and therefore for his safety.

21. **τακτῇ δὲ ἡμέρᾳ.** Josephus, who makes no mention of the Tyrian embassy, says that Herod was struck down on the second day of the festival which was held in the theatre. Herod in a shining robe of silver was a conspicuous figure upon the royal throne (*βῆμα*) and was hailed by the multitude as a god. Suddenly catching sight of an owl sitting on one of the ropes of the awning of the theatre, he was terrified at the omen, and seized with sudden severe pains which in five days caused his death, *Ant.* XIX. 8. 2. **πρὸς αὐτούς,** i.e. the ambassadors.

23. **ἐπάταξεν...ἄγγελος Κυρίου.** Note the contrast with *v.* 7. In the O.T. the sudden death of the impious is attributed to divine judgment and this phrase is used, 2 Kings xix. 35, of the destruction of the host of Sennacherib. **ἔδωκεν τὴν δόξαν.** Josephus says that the king accepted the flattery of the multitude. **σκωληκόβρωτος.** The tyrant Antiochus Epiphanes, 2 Macc. ix. 5, 9, and Herod the Great, Joseph. *Ant.* XVII. 6. 5, died of this same loathsome disease, which was regarded as a punishment for pride and arrogance and cruelty. **ἐξέψυξεν,** not necessarily immediately. S. Luke's narrative is not so detailed as that of Josephus, though the latter omits any allusion to divine judgments.

24. **Ὁ δὲ λόγος.** The spread of the Gospel is in strong contrast with the death of the persecutor; for the rubric of progress cf. vi. 7 ix. 31.

PART IV. xii. 25—xvi. 5.

The Growth of Gentile Christianity.

(*a*) Extension of the Gospel to Cyprus, Pamphylia and South Galatia. xiii.–xiv.

(*b*) The conflict between Gentile and Jewish Christianity; the council at Jerusalem and return to Antioch. xv. 1–35.

(*c*) Confirmation of the churches in Syria and Cilicia and South Galatia. xv. 36—xvi. 5.

(*a*) Itinerary of first missionary journey: (1) Barnabas and Saul with Mark leave Antioch in Syria. xiii. 1–3. (2) Cyprus; visit to Salamis and across the island to Paphos—preaching of the Gospel to the proconsul by Paul; Elymas the sorcerer. xiii. 4–12. (3) Pamphylia; they pass through Perga; Mark returns. xiii. 13–14*a*. (4) Phrygia-Galatica; Pisidian Antioch; conflict with the Jews; Paul's sermon, he turns to the Gentiles; Iconium; more persecution from the Jews. xiii. 14*b*—xiv. 7. (5) Lycaonia-Galatica; Lystra; healing of the lame man; Paul and Barnabas worshipped as Zeus and Hermes; hostility of the Jews; stoning of Paul; Derbe. xiv. 8–20. (6) Return journey: by the same route to Attalia and thence by sea to Antioch; confirmation of the churches; appointment of elders; Paul and Barnabas report the progress of their work at Antioch. xiv. 21–28.

(*b*) The dispute between the members of the Jerusalem church and the champions of Gentile Christianity leads to the council at Jerusalem; the decree sent in writing to the churches at Antioch and in Syria and Cilicia. xv. 1–35.

(*c*) The second missionary journey: Paul and Silas start from Antioch and visit the churches of Syria and Cilicia and South Galatia and deliver the decree; Barnabas and Mark go to Cyprus. xv. 36—xvi. 5.

The following points should be observed:

(*a*) Dates: The journey occupied about two years but the date cannot be fixed with certainty: A.D. 45–47 (Ramsay), 47–49 (Turner); the council probably took place in 49 (48) followed very shortly by the second journey.

(*b*) Methods and plan: S. Paul has a definite plan and utilizes the Roman organization of the world for the spread of the Gospel. (1) Three provinces are visited, Cyprus, Pamphylia and Galatia (South).

A short time was spent in Cyprus, which had already been visited (xi. 19), and the main work was done in S. Galatia. (2) S. Paul follows the great high roads and establishes churches at important centres. (3) He always works first in the Jewish synagogues and extends his work to the Gentiles. (4) He consolidates his work by revisiting his converts, and in this case before the further extension of the Gospel he twice revisits the S. Galatian churches: for although the second occasion belongs to the second missionary journey, from the point of view of the extension of the Gospel it clearly should be associated with this section, as S. Luke shews by the 'rubric of progress' (xvi. 5).

(*c*) Results: The establishment of independent churches amongst the Gentiles in closer touch with the church at Antioch than with the church at Jerusalem was assured as well as S. Paul's position as the apostle of the Gentiles. But the supervision of the mother church is not repudiated and the position of the Gentile churches is established at the council. The conflict between S. Paul and the Jews and Jewish Christians was sharp and acute, and if the epistle to the Galatians can be assigned to this period it shews conclusively how great were his difficulties and how strongly he strove for the supremacy of the salvation through grace by faith over obedience to the law.

The Church at Antioch. The First Missionary Journey. xii. 25—xiii. 1–3.

25. **ὑπέστρεψαν εἰς Ἰερουσαλήμ.** Though the best MSS. have *εἰς* R.V. reads *ἐξ*, which gives the natural meaning required. Rackham takes *ὑπέστρεψαν εἰς* I. as referring back to xi. 30 and the aorist participles following the verb as referring to subsequent events. Tr. 'Barnabas and Saul returned to Jerusalem and fulfilled their ministry and took with them John,' cf. xvi. 6, xxii. 24. It might be possible if *εἰς* = *ἐν* to take *εἰς* I. with *πληρώσαντες*, i.e. they returned after fulfilling their mission in Jerusalem, taking with them John. This would avoid the difficulty of a pointless repetition, cf. xi. 30, and get over the difficulty of the absence of any connecting particle between the participles. In any case S. Luke leaves it to be inferred that they returned to Antioch. Ramsay considers that Paul and Barnabas did not simply deliver the money but took part in its distribution and did not leave Jerusalem till A.D. 47. S. Paul uses *διακονία* of the collection, Rom. xv. 31, and elsewhere *λόγια*, *χάρις*, *κοινωνία*. **τὸν ἐπικληθέντα.** Mark was well acquainted with Greek, and would be useful as a scribe, cf. 2 Tim. iv. 11.

XIII. 1. **κατὰ τὴν οὖσαν ἐκκλησίαν**, in the church that was there; cf. xi. 22. The church had developed and become the centre from which Christianity spread amongst the Gentiles. **προφῆται καὶ διδάσκαλοι**, xi. 27 n.; cf. 1 Cor. xii. 28; Eph. ii. 20. Not all teachers were prophets, but all prophets who edified the church were teachers. Some consider that Barnabas, Symeon and Lucius were 'prophets,' and Manaen and Saul teachers. Barnabas, the delegate of the church at Jerusalem, stands first, Saul, probably because he was the youngest, last. Nothing is known of Symeon and Lucius beyond the mention of their names here. **σύντροφος** = 'brought up with,' 'foster-brother.' Manaen was probably the confidential friend of Herod Antipas, and it is quite possible that S. Luke's knowledge of the Herodian family has been derived from him, Lk. viii. 3.

2. **Λειτουργούντων.** *λειτουργεῖν* in LXX. is used (1) of the services of priests and Levites, cf. Heb. viii. 2; (2) of the general service to God or man. In N.T. the word is used in its widest sense to denote any service, esp. of the relief of the poor, Rom. xv. 27; Phil. ii. 25. Here it certainly includes the ministration of public worship, e.g. preaching and teaching and prayer. **νηστευόντων**, prayer and fasting were closely associated together. In the Didache viii. fasting is enjoined on the baptiser and the candidate before baptism, and it was natural that prayer and fasting should precede as here the setting apart for a special mission; cf. x. 30, xiv. 23. **εἶπεν τὸ πνεῦμα**, the Holy Spirit spoke through the mouth of one of the 'prophets.' **Ἀφορίσατε δή μοι**, Rom. i. 1; Gal. i. 15. *δή* emphasizes the imperative, *μοι* is an ethic dative. **ὃ** for *εἰς ὅ*, cf. *v.* 39; i. 21.

3. **ἐπιθέντες...ἀπέλυσαν.** The formal laying on of hands was by the prophets, teachers and the leaders of the church. In the English church in the rules for the ordination of priests, all in priest's orders who are present lay their hands on the bishop's hands in the case of each deacon admitted to the priesthood. There is no reason to suppose that the laying on of hands at Antioch conflicted with the special claims of S. Paul to his apostleship; cf. ix. 15; Gal. i. 1: though it is noticeable that S. Luke only calls Barnabas and Paul 'apostles' after this appointment and during the first mission (xiv. 4). The church gave its solemn recognition to the special call of the apostles.

Cyprus. 4–12.

4. **μὲν οὖν**, answered by *διελθόντες δὲ* in *v.* 6. **κατῆλθον**, went down, i.e. from Antioch to the port on the coast. **Σελευκίαν**: built by the first Seleucus, situated 16 miles from Antioch at the mouth of the Orontes. **Κύπρον.** Cypriotes had ministered to the early converts at Antioch, xi. 19, 20, and it was natural that Cyprus, especially as Barnabas was a Cypriote, should be the first objective of the apostles.

5. **ἐν Σαλαμῖνι.** Salamis was a port on the east coast of Cyprus (Famagousta) and contained a large Jewish colony. It was named after the more famous isle of Salamis, whence Teucer the son of Telamon was exiled to Cyprus. **ἐν ταῖς συναγωγαῖς.** It was S. Paul's habitual custom to preach first in the synagogues to the Jewish colony, ix. 20, xiv. 1, xvii. 2, xviii. 4, 19, xix. 8; Rom. i. 16. **ὑπηρέτην**, cf. Lk. iv. 20; used of the *chazzan*, or minister of the synagogue. Mark would be serviceable in various ways and would set the two apostles free to preach, e.g. he may have performed the services of teaching the children and of baptizing.

6. **Διελθόντες δὲ ὅλην τὴν νῆσον**, i.e. making a missionary tour through the whole island. *διελθεῖν* is used in nine cases in this sense in the Acts. **Πάφον**, i.e. New Paphos, the chief town of the island and the residence of the Roman governor. Old Paphos, *Παλαίπαφος*, contained a famous temple of Aphrodite. **μάγον.** Both S. Paul and S. Peter encountered 'magicians or wizards,' cf. viii. 9, xix. 13. The magicians were reverenced by Easterns, cf. Mt. ii. 1, but the word was used amongst the Westerns only in a bad sense. Barjesus was a wizard, a false prophet and a Jew, known to the Greeks as Elymas, cf. viii. 9.

7. **ὃς ἦν**, i.e. in the train of Sergius Paulus the proconsul, one of his *comites*. The epithet *συνετός* seems to shew that Sergius Paulus was not under his influence, but he utilized the presence of Barjesus probably to gain some further acquaintance with Jewish and Oriental religion. **ἀνθυπάτῳ**, 'proconsul,' i.e. the governor of a senatorial province. A Greek inscription discovered at Soloi is dated *ἐπὶ Παύλου... (ἀνθ)υπάτου*, confirming S. Luke's accuracy. Cyprus had formerly been an imperial province, but was restored to the senate by Augustus. **προσκαλεσάμενος.** He regarded them as travelling teachers. This is the first occasion on which the Gospel was presented before a Roman aristocrat.

8. **Ἐλύμας.** The Bezan text has *Ἑτοιμᾶς* = ready. *Ἐλύμας* is

probably a Greek corruption of either the Aramaic *alima* = strong, or Arabic *salim* = wise, probably the latter, as the magians were 'wise men.' **διαστρέψαι**, 'to turn aside'; cf. Lk. ix. 41; Phil. ii. 15. The Bezan text adds, 'since he heard them gladly.'

9. **ὁ καὶ Παῦλος.** Henceforward the Jewish convert Saul disappears and Paul the Gentile apostle takes his place. The mention of the name Paul in the same passage as the Roman, Sergius Paulus, who probably belonged to the famous Aemilian house, is only a coincidence, and there is no ground for supposing that Paul took his Roman name now for the first time. Many Jews had a Jewish and a Gentile name, Acts i. 23, xii. 25, xiii. 1, and S. Luke thus briefly indicates the outlook of the apostle destined to be the founder of churches which admitted converts independently of the Jewish faith. In his own epistles S. Paul always uses his Gentile name.

10. **ῥᾳδιουργίας.** Hellenistic: 'villainy,' 'wickedness.' The *ῥᾳδιουργός* is the easy-going careless man who easily falls into wickedness and deceit, cf. xviii. 14. Note the contrast with *πλησθεὶς πνεύματος ἁγίου*. **υἱὲ διαβόλου.** He who called himself son of Jesus is denounced by S. Paul as the son of the slanderer, Mt. xiii. 38. **παντὸς, πάσης, πάσης,** repeated for emphasis. The frequent use of *πᾶς* is a characteristic of S. Luke's style. **τὰς ὁδοὺς...τὰς εὐθείας,** 'the straight ways of the Lord' (a frequent expression in O.T.), are contrasted with the crooked paths of men, Ez. xxxiii. 17. The mission of the Baptist was to make the crooked ways straight, Lk. i. 76, iii. 5, and cf. Isaiah xl. 4, xlii. 16. In seeking to turn aside the proconsul from the straightforward sincerity of the Gospel message Elymas was making the straight ways crooked.

11. **χεὶρ Κυρίου,** cf. xi. 21. The hand of the Lord was strong to smite as well as to save. Elymas sinned against the light and S. Paul invokes divine chastisement upon him. **ἄχρι καιροῦ,** until a season, i.e. the time when God would restore his sight, cf. Lk. iv. 13. **ἀχλὺς καὶ σκότος.** The two words—cloud and darkness—afford a technical medical description of total blindness. Ancient Greek medical writers use both words of diseases of the eye.

12. **ἐπίστευσεν.** Either (1) accepted the faith, or (2) was convinced, i.e. by the miracle and teaching of S. Paul. If Sergius Paulus had been baptized S. Luke would probably have stated the fact, cf. viii. 38, x. 48, etc. The conversion of a Roman proconsul of one of the most famous aristocratic families in the annals of Rome, as the first-fruits of the mission of the Gentiles, would have been a striking fact in

the spread of the Gospel. However the statement of S. Luke hardly warrants the assumption that the proconsul became a full convert. He was amazed at the teaching about the Lord (cf. Lk. iv. 32) and turned away from the false teaching of Elymas.

Perga and Antioch of Pisidia: Speech of S. Paul. 13–41.

13. **Ἀναχθέντες.** *ἄγω* and its compounds are characteristic of S. Luke: *ἀνάγομαι* is here used in its technical classical sense of 'setting sail.' The ancients for purposes of expression conceived of the shore as the lowest point, and so they 'went up' into the country (*ἀναβαίνω*) and set out (*ἀνάγομαι*) to sea. *κατάγεσθαι* and *κατελθεῖν* are similarly used. **οἱ περὶ Παῦλον**, tr. Paul and his companions. Henceforth S. Paul takes the lead and is mentioned first, except in xiv. 14, xv. 12, 25. **Πέργην**, 2½ miles from the mouth of the river Cestrus. The province is named in the genitive (partitive) in accordance with classical usage. **Ἰωάνης**, cf. xv. 38. Various reasons have been given for the return of Mark. (1) He resented the supersession of his cousin Barnabas. (2) He shunned the perilous journey into the interior. (3) A desire to return to take care of his mother. (4) Mark was not in sympathy with the wider mission to the Gentiles.

14. **διελθόντες.** The route lay across the Pisidian highlands, and Ramsay strongly argues that in passing through the region S. Paul was 'in perils of rivers and in perils of robbers,' 2 Cor. xi. 26. Antioch is 100 miles from Perga. **Ἀντιόχειαν.** 'Pisidian Antioch,' so called to distinguish it from Syrian Antioch, though it was actually in Phrygia and on the border of Pisidia. It had been founded by Seleucus Nicator, and in B.C. 6 it was made a *colonia* by Augustus. Ramsay supposes that Paul was attacked by a malarial fever at Perga and hastened to the higher altitudes, and he finds support for this in Gal. iv. 13. It is now very widely held that the epistle to the Galatians was addressed to the converts of the cities in the south of the Roman province of Galatia which were visited by S. Paul in his first and second journeys.

15. **τὴν ἀνάγνωσιν...προφητῶν.** Two lessons were read in the synagogues (1) from the Pentateuch, (2) from the prophets, which included the older historical books. **οἱ ἀρχισυνάγωγοι.** Lk. xiii. 14. These officials were responsible for the procedure of the services and for the discipline of the synagogue. Any layman might be called upon to

read and expound the Scriptures in the synagogue: and the invitation was naturally extended to Paul and Barnabas. Cf. Lk. iv. 16. **Ἄνδρες ἀδελφοί.** *ἄνδρες* is a polite prefix of courteous address in Greek. S. Paul's first recorded speech at Pisidian Antioch follows the line of the early addresses of S. Peter and the historical retrospect of S. Stephen. S. Luke may have owed the account of the speech either to S. Paul himself or one of his followers, and it is introduced here as a characteristic utterance of S. Paul. The message of the apostles was the simple presentation of the truth that Jesus was the Messiah of Jewish expectation and that He had been crucified and had risen from the dead. It was essential though to shew how the history and prophecy of the Old Testament pointed to Jesus and that the long preparatory stage culminated in His coming.

16. **οἱ φοβ.**, i.e. the Gentile portion of the audience, x. 2, xiii. 43, 50, xvi. 14, etc.

17. **Ὁ θεὸς...Ἰσραὴλ.** Jehovah was the universal God, but in a special sense the God of Israel. S. Paul, when he became a Christian, still clung to the theocratic privileges of his race. 2 Cor. xi. 22; Rom. ix. 6. **ὕψωσεν,** 'exalted.' It is difficult to limit the application. It is taken to refer to (1) increase of numbers, cf. vii. 17, (2) the exaltation of the people under Joseph, (3) the miraculous events connected with the deliverance from Egypt. Cf. Lk. i. 52; 2 Cor. xi. 7: in both passages *ὑψῶ* is contrasted with *ταπεινῶ*. **παροικίᾳ,** vii. 6 n. **μετὰ βραχίονος.** A Hebraistic expression common in O.T. Ps. cxxxvi. 12 and cf. Lk. i. 51.

18. **ἐτροποφόρησεν,** 'suffered he their manners,' i.e. endured their conduct; v.l. *ἐτροφοφόρησεν*, i.e. 'carried them as a nursing father.' Both readings give excellent sense and are true to the facts. *ἐτροποφόρησεν* is probably the original expression both here and in LXX., Deut. i. 31. The perversity of Israel and the patient love of God are both evident in the narrative of the wanderings.

19. **καθελὼν,** either 'destroyed' or 'cast down' from their supremacy. Cf. Lk. i. 52; Deut. vii. 1. **ὡς ἔτεσι,** either 'within the space of about 450 years'—dative of time within which, or 'for the space...'—dat. for accus. of duration of time, cf. viii. 11. The years were popularly supposed to have been made up of (1) 400 years in Egypt, (2) 40 years wandering, (3) 10 years conquest, cf. vii. 6. If *καὶ μετὰ ταῦτα* precedes, as in T.R., then the 450 years will cover the period of the judges, which is computed by adding together the amount of years of the several judgeships; this is at variance with the statement that

Solomon began his temple 480 years after the exodus. 1 Kings vi. 1. The whole subject of the O.T. chronology is involved in difficulties.

21. **κἀκεῖθεν**, only here of time in N.T. **ἔτη τεσσεράκοντα**, cf. Jos. *Ant.* VI. 14. 9. The number is not given in O.T.

22. **μεταστήσας**, i.e. from the position of king, 1 Sam. xv. 23. Cf. Lk. xvi. 4. **Εὗρον Δαυεὶδ**, a combination of Ps. lxxxix. 20 and 1 Sam. xiii. 14. For **τὸν τοῦ Ἰεσσαί** LXX. has *τὸν δοῦλόν μου*; for **ὃς ποιήσει** cf. Is. xliv. 28; Ps. xl. 8. The quotation refers to David's work and appointment as king, and is not a general statement about David's character.

23. **κατ' ἐπαγγελίαν**, used of the promises of God with especial reference to the promise of the Messiah, Ps. cxxxii. 11; cf. esp. Gal. iii. 29; 2 Tim. i. 1. **ἤγαγεν**, so best MSS. Cf. Zech. iii. 8 of the sending of the Messiah.

24. **πρὸ προσώπου τῆς εἰσόδου**, both Hebraistic and pleonastic, cf. Mal. iii. 1; Lk. ii. 31. The *εἴσοδος* was the entrance of our Lord upon His public ministry.

25. **τὸν δρόμον**, 'when he was completing his course.' The word stamps the whole narrative as Pauline. For S. Paul's favourite metaphor from the Greek games cf. xx. 24; 2 Tim. iv. 7; Gal. ii. 2. **οὐκ εἰμὶ ἐγώ**, 'I am not he,' i.e. the Messiah. S. Paul here gives in outline the primitive Gospel of the church, cf. Mt. iii. 11; Jn i. 20–27.

26. **ἀδελφοί**. Jews and God-fearing Gentiles are classed together as brethren. Note the emphasis upon the repeated address. **ἡμῖν** has better MS. authority than *ὑμῖν*: there is no need to draw any distinction between the Jews of Antioch and of Jerusalem. S. Paul and his hearers alike participated in the good news of the Gospel. His only object is to prove that Jesus is the Messiah.

27. **οἱ γὰρ**. *γὰρ* does not introduce any contrast or state any reasons, but simply introduces the narrative of the fact of the death of Jesus and His resurrection. **ἀγνοήσαντες**. R.V. and A.V. take *ἀγνοήσαντες* both with *τοῦτον* and *καὶ τὰς φωνάς*. They failed to recognize Him and the utterances of the prophets; but it is possible that S. Paul meant: They failed to recognize Him and actually (*καί*) fulfilled the words of the prophets—by condemning Him. *ἀγνοῶ* need not imply wilful ignorance, cf. iii. 17, xvii. 23; 1 Tim. i. 13.

28. **ᾐτήσαντο**. The middle read by some MSS. gives a better sense, 'they asked for themselves.'

29. **ἐτέλεσαν...καθελόντες**. This is the fullest account given by S. Paul of the passion, and he alone outside the Gospels lays emphasis

upon the burial, which is essential to the proof of the resurrection, 1 Cor. xv. 3–4. The Bezan text gives even fuller details but preserves the ambiguity of the subjects to *ἐτέλεσαν...καθελόντες*. The Jews of Antioch would not be familiar with the request of Joseph of Arimathea. S. Luke clearly had good authority for the speech, which is essentially Pauline, but he obviously compressed it within narrow limits. Cf. Lk. xxiii. 51; Jn xix. 38. **τοῦ ξύλου**, of the cross. Cf. v. 30, x. 39 and Gal. iii. 13.

31. **ἐπὶ...πλείους**. *ἐπί* with acc. to denote duration of time is a favourite construction of S. Luke, xvi. 18, xviii. 20, etc. **μάρτυρες**, cf. i. 8, ii. 32, iii. 15, v. 32, x. 39, 41.

32. **καὶ ἡμεῖς**, cf. 1 Cor. xv. 11. **εὐαγγελιζόμεθα**, 'we bring you the good tidings of the promise made to our fathers.' *εὐαγγελίζομαι* usually as here takes two accus.

33. **τοῖς τέκνοις** is contrasted with *τοὺς πατέρας*. T.R. reads *αὐτῶν ἡμῖν*. It is best to take *τοῖς τέκνοις* with *ἐκπεπλήρωκεν* and *ἡμῶν*, i.e. *ἡμῖν*, with *ἀναστήσας*, and tr. 'That this promise God hath fulfilled for the children, having for us raised up Jesus.' **ἡμῶν**: the gen. probably is a corruption of *ἡμῖν*. **ἀναστήσας**. The reference is clearly to the raising up of Jesus as the Messiah, not primarily to the raising from the dead, though this is not necessarily excluded. The two prophecies which S. Paul quotes refer to the sending of the Messiah and to the resurrection from the dead: cf. iii. 22, vii. 37. **Υἱός μου...σε**, Ps. ii. 7 and Heb. i. 5. This Psalm was always regarded as Messianic. The first two Psalms according to Origen were frequently united by the Jews; hence the Bezan text reads *πρώτῳ* for *δευτέρῳ*.

34. **μηκέτι μέλλοντα**. S. Paul does not imply that Jesus had seen corruption: but he desires to emphasize the fact of His death no less than of His resurrection: cf. Rom. vi. 9. **τὰ ὅσια...τὰ πιστά**, 'I will give you the holy blessings of David that are sure': cf. Is. lv. 3.

35. **διότι**. S. Paul justifies his interpretation of the quotation from Isaiah as referring to Christ by another reference to the 16th Psalm. **τὸν ὅσιον** is clearly connected in the argument with *τὰ ὅσια*, and as David died and did see corruption, the sure and faithful promises and blessings must refer to God's Holy One who did not see corruption, and therefore to the Messiah, David's son, and not to David himself. A similar argument was used by Peter: cf. ii. 31.

36. **ἰδίᾳ γενεᾷ**. The dative is best taken as a dative of time and not as governed by *ὑπηρετήσας*. 'In his own generation, having served the counsel of God, David fell asleep (i.e. died), was buried and saw

corruption.' The contrast is twofold: (1) David served the counsel of God only in his own generation; Jesus in all time. (2) David died as others died; Jesus Christ passed through death without corruption. **προσετέθη**, i.e. either in the grave; as whole families, especially royal families, were buried in the same place; or more probably, in Sheol, the abode of the dead.

38. **ἄφεσις ἁμαρτιῶν.** S. Paul concludes his speeches as he concludes his letters with a practical exhortation. Remission of sins is the keynote of his teaching as of S. Peter's: cf. ii. 38, v. 31, x. 43.

39. **δικαιωθῆναι.** The law had failed because no man had ever or could ever completely fulfil it, and therefore it could not be the means of 'bringing man into a right relationship' (*δικαιῶ*) with God. This had been S. Paul's own experience; he sought satisfaction in obedience to the law but did not find it: but in the vision at Damascus he found Jesus Christ, and in Him a complete and perfect means of being brought into just relationship with God: cf. esp. Rom. viii. 3; Gal. ii. 16.

41. **Ἴδετε.** The quotation is from Hab. i. 5, but for 'despisers' the Hebrew has 'ye amongst the nations.' **ἀφανίσθητε**, 'vanish away,' i.e. perish: added in LXX. to the Hebr. S. Paul transfers the judgment of the Babylonian invasion to the judgment which would fall upon the Jews by the election of the Gentiles into their place. **οὐ μή**, with aor. subj. as in cl. Gk., expresses a strong negative.

Accession of Believers followed by Persecution. 42–52.

42. **Ἐξιόντων δὲ αὐτῶν παρεκάλουν.** *αὐτῶν* is clearly Paul and Barnabas, and the subject to *παρεκάλουν* is not expressed, but obviously refers to those present in the synagogue. **εἰς τὸ μεταξὺ σάββατον**, 'on the next sabbath,' a late use of *μεταξύ*.

43. **τῶν σεβομένων προσηλύτων**, i.e. 'the God-fearing adherents,' cf. x. 2.

45. **ζήλου**, 'jealousy,' because they saw that salvation was offered to Gentiles apart from any acceptance of Judaism: cf. xvii. 5, xviii. 6, xxviii. 25. **βλασφημοῦντες**, i.e. the name of Christ: cf. xviii. 6; 1 Cor. xii. 3.

46. **ἦν ἀναγκαῖον**, cf. i. 8, iii. 26, xiii. 5. **ἀπωθεῖσθε**, 'ye thrust it from you'; middle.

47. **οὕτω γὰρ...Τέθεικα**, Is. xlix. 6; Lk. ii. 32. **σε** in the original passage refers to the Messiah.

48. **ὅσοι ἦσαν τεταγμένοι.** The metaphor is military, and *τεταγμένοι* is either passive, 'all those who have been marshalled on the side of life' (Rackham), or middle, 'who have ranged themselves.' The Jews had been the elect people of God but had chosen their own path. The Gentiles—those who believed—had equal 'election' with the Jews. Election by God of a nation or individual for some particular task does not include the necessary rejection of all others: cf. Rom. ix.-xii. The omnipotence and omniscience of God is a cardinal truth, but of no less validity is the truth that man is a free agent.

49. **ὅλης τῆς χώρας.** Antioch as a military colony was naturally the centre of the surrounding region. *χώρα*, i.e. of 'Phrygia Galatica,' xvi. 6, xviii. 23.

50. **εὐσχήμονας**, of honourable estate, i.e. in high position: cf. xvii. 12.

51. **ἐκτιναξάμενοι.** The Jews would recognize this as breaking off all intercourse.

52. **χαρᾶς**, 1 Thess. i. 6; Rom. xiv. 17.

Ch. xiv. Iconium. 1–7.

1. **ἐν Ἰκονίῳ.** Iconium lay about 85 miles S.E. of Antioch. Geographically it belonged to Lycaonia, but it was of Phrygian origin and was included in the region of Antioch. S. Luke may indicate this by designating Lystra and Derbe as cities of Lycaonia in pointed contrast to Iconium. It had passed into the hands of the Romans on the death of Amyntas the Galatian king. Under Hadrian it became a Roman *colonia*. It was famous in the early church as the scene of 'the acts of Paul and Thekla.' It is from this source that we have the description of S. Paul, 'a man of moderate height, scanty hair, bow-legged, with large eyes and meeting eyebrows, and a rather long nose, with a face full of grace and pity: now he looked like a man, and now he had the face of an angel.' This description is hardly borne out by the acclamation of the Lystraeans that he was Hermes, a god of singular beauty of face and form. **κατὰ τὸ αὐτό**, 'after the same manner,' i.e. as at Antioch. **Ἑλλήνων**, clearly to be distinguished from *ἔθνη* below—the God-fearing Greeks, who in common with Jews 'accepted the faith.'

2. **οἱ δὲ ἀπειθήσαντες**, 'those who refused to obey,' i.e. the call

of Barnabas and Paul to accept the faith. 'Disobedience' and 'disbelief' correspond to the presentation of the Gospel as demanding obedience and faith. The result is the same; the aspect is different. Cf. xix. 9; Lk. i. 17; Jn iii. 36; Rom. x. 21, xi. 31. The effect of the Gospel was a sharp division; it aroused either enthusiasm or hostility: cf. Lk. ii. 34. The Bezan text gives much fuller detail. The rulers of the synagogue persecuted the apostles and stirred up Gentile opposition. **ἐκάκωσαν**, 'exasperated the minds.' *ψυχή* as opposed to *πνεῦμα* = the spiritual faculties, includes 'intellect,' 'will,' 'emotion,' and is rendered 'life,' 'soul,' 'heart,' 'mind,' according to the context. The Bezan text adds 'but the Lord gave peace.' **τῶν ἐθνῶν**, i.e. the Gentiles outside the synagogue.

3. **ἱκανὸν μὲν οὖν χρόνον**, 'a considerable time.' *μὲν οὖν* is answered by *ὡς δὲ*, *v.* 5. The Bezan text states that the attack mentioned in *v.* 5 was a second outburst. **παρρησιαζόμενοι ἐπὶ**, cf. iv. 17. *ἐπὶ* denotes the ground of this confidence, cf. iii. 10. 'Preaching boldly in confidence in the Lord who also bore testimony to the Gospel of His grace by working signs and wonders through their hands': cf. ii. 43, v. 12.

4. **ἐσχίσθη δὲ**, 'and the multitude was divided.' **ἀποστόλοις**: used here for the first time of Paul and Barnabas and repeated in *v.* 14, but not elsewhere in the Acts. It is applied to others in addition to the twelve in N.T., 1 Thess. ii. 6; Rom. xvi. 7, but S. Paul claims for himself and Barnabas equality with the twelve, 1 Cor. viii. 1–9. He was not a 'messenger' of any church, but held his commission from his risen Master.

5. **ὡς δὲ ἐγένετο ὁρμὴ**. The opposition was now organized. The Jews and their rulers combined with the Gentiles against Paul and Barnabas. *ὁρμὴ* does not denote the actual assault but the 'impulse,' the hostile intent, and the infinitives *ὑβρίσαι*...directly depend on the noun: cf. Jas iii. 4. **σὺν τοῖς ἄρχουσιν αὐτῶν**, clearly the rulers of the synagogue as *αὐτῶν* shews: the magistrates of the town took no part in the plot to stone the apostles. **ὑβρίσαι** denotes personal violence as well as insolence. There is no exact English equivalent, cf. Lk. xi. 45; xviii. 32, and for such treatment cf. 1 Thess. ii. 2; 2 Cor. xii. 10. **λιθοβολῆσαι**. This was not accomplished as is clear from 'once was I stoned' (2 Cor. xi. 25), which must refer to *v.* 19.

6. **συνιδόντες**, cf. xii. 12; 1 Cor. iv. 4. **κατέφυγον**, 'fled for refuge': cf. Heb. vi. 18. **εἰς τὰς...Λυκαονίας**, i.e. of Lycaonia-Galatica. Lystra was a Roman colony, about 18 miles S.E. from Iconium, and

the home of Timothy, xvi. 1. As there was no synagogue there S. Paul must have taught in the market-place. Both Lystra and Derbe as border towns were important commercial centres on the eastern high-road. Their sites have been identified by inscriptions.

Lystra. 8–20.

8. **ἐν Λύστροις**, in *vv.* 6 and 21 fem., here neut. plural: for a similar double usage cf. xvi. 1, 2. The miracle bears striking resemblance to the healing of the man at the Beautiful gate: iii. 1 ff. The main points of difference are that the beggar asks for alms and nothing is said of his faith. Miracles served the double purpose of proofs of divine power and of instruction by acted parables: Lk. iv. 31–37. **ἐκάθητο**, i.e. 'used to sit,' probably in the forum. The Bezan text adds 'he was in the fear of God.'

9. **ἤκουεν**. The imperfect implies that he was an habitual hearer: his faith was not a momentary conviction. **τοῦ σωθῆναι**, 'to be made whole,' i.e. in body and mind: cf. iv. 9. The gen. expresses both the result and purpose: cf. vii. 19, xx. 3.

10. **Ἀνάστηθι**. Bezan text, 'I say to thee in the name of Jesus Christ, arise.' **ἥλατο καὶ περιεπάτει**. The tenses are important, 'he sprang up and walked about.'

11. **Λυκαονιστί**, 'in the Lycaonian language.' The apostles evidently did not understand the dialect (*v.* 14). The termination *-ιστί* regularly denotes the language used: cf. Ῥωμαιστί, Ἑλληνιστί, Ἑβραιστί. **Οἱ θεοί**. The local legend of Baucis and Philemon who entertained Jupiter and Mercury (Ovid, *Met.* VIII. 611 foll.) accounted both for the idea that Paul and Barnabas were gods come down to visit them and for their desire to call (imp. *ἐκάλουν* = were for calling) them Mercury and Jupiter. Barnabas was evidently the taller of the two and he took little part in public speaking; hence the people identified him with Jupiter. For the bearing of this passage on the personal appearance of S. Paul vid. sup. *v.* 1; 2 Cor. x. 10; Gal. iv. 14.

13. **τοῦ ὄντος πρὸ τῆς πόλεως**. It is not clear whether these words are intended to denote the locality of the temple, by identifying the god with his temple, or whether in somewhat untechnical language they qualify Διός. One of the titular names of Zeus is *Ζεὺς προάστιος*. Tr. as R.V. 'whose temple was before the city,' or 'the priest of Zeus Before-the-city.' **ταύρους καὶ στέμματα**. Bulls were sacrificed both to Zeus and Hermes. The garlands were used in sacrifice to adorn the

victims, and were also worn by the priests and attendants. **τοὺς πυλῶνας.** *πυλών* is properly the outer gate of a house (xii. 13), but the plural makes it likely that the outer gates of the temple precincts are referred to, or the actual doors of the temple before which the altar stood. Others consider that either the gates of the lodgings of the apostles or the gates of the city are referred to.

14. **διαρρήξαντες τὰ ἱμάτια.** The tearing of the clothes was a sign of horror: cf. the action of the high priest, Mt. xxvi. 65. **ἐξεπήδησαν.** It is impossible to recover the actual facts of the scene from the narrative. The apostles may have returned to their lodgings and on hearing of the intention of the priest and the crowd rushed forth through the city to the temple. But the miracle may have taken place outside the city near the temple precincts, and the priest immediately brought the victims and garlands to the outer gates. In that case there would be no break in the narrative, and the events followed one another without any intermission.

The speech of S. Paul illustrates his wonderful gift of being 'all things to all men,' and of adapting his words and arguments to his hearers. In writing to the Romans and addressing the Athenians (Rom. i. 18–32, ii. 14–16; Acts xvii. 22–30) he deals with the truths of natural religion fully and philosophically. Here to the simple-minded Lystraeans he states the facts: (1) God is One, the Almighty Creator; (2) this had been hidden from the nations, but (3) the evidence of nature—the rain, the seasons, the fruits of the earth—were proofs of His power and love for man.

15. **ὁμοιοπαθεῖς.** Tr. 'mortals like yourselves,' Jas v. 17. The translation A.V., R.V., 'of like passions,' is not adequate, as the meaning of 'passions' in modern English is too restricted. The apostles assert that they are not divine but subject to all the natural feelings and sensations of man, just as their would-be worshippers. **τούτων τῶν ματαίων,** 'these vain things'; S. Paul points to the temples, the idols and the garlands. The Jews spoke contemptuously of the gods of the heathen: 2 Kings xvii. 15; Jer. ii. 5. **ἐπιστρέφειν,** cf. 1 Thess. i. 9. **θεὸν ζῶντα**: for *θεὸς ζῶν*, anarthrous, cf. 2 Cor. vi. 16; Rom. ix. 26. The 'living God' is opposed to the 'vain gods' who had no real existence. For references in O.T. see Hos. iv. 15; Jer. iv. 2. **ὃς ἐποίησεν,** cf. Gen. i. 1; Ps. cxlvi. 6.

16. **ὃς...αὐτῶν.** S. Paul simply states the fact and does not answer the perplexing question why God in His wisdom allowed man to walk in his own ways in ignorance.

17. **ἀφῆκεν**, 'did not allow himself to be without witness.' **ἀγαθουργῶν...ἐμπιπλῶν.** The three participles illustrate the witness—God true to Himself in nature; *διδοὺς* illustrates *ἀγαθουργῶν* and *ἐμπιπλῶν* the result of *διδούς*. **ὑετοὺς.** The district was liable to drought: for rain as God's gift see 1 Sam. xii. 17. S. Paul's words gain greater significance if it is remembered that *ὑέτιος*, *ἐπικάρπιος* were amongst the many titles of *Ζεύς*. **ἐμπιπλῶν**: for the form cf. Lk. i. 53, vi. 25. **τροφῆς**, used always of the food of man. **εὐφροσύνης**, 'good cheer,' the joyous gladness that attends a festival, especially a festival of thanksgiving to God for His gifts to man: cf. Ps. iv. 7; Is. xxix. 19.

18. **τοῦ μὴ θύειν.** *μὴ* is redundant, and the gen. depends on *κατέπαυσαν*.

19. **Ἐπῆλθαν.** An interval must have taken place. The Bezan text bridges over the gap between *vv.* 18 and 19 by adding 'as they spent their time there and taught.' The virulence of the hatred of the Jews who came from Antioch and Iconium, and the fickleness of the mob (cf. xxviii. 6), are evidenced by S. Luke's brief narrative. The Jews, as the western text states, persuaded the people that there was no truth in the preaching of the apostles and stirred up (*ἐπέσεισαν*) the people to stone Paul. For the event cf. 2 Cor. xi. 25; 2 Tim. iii. 11.

20. **κυκλωσάντων...τῶν μαθητῶν.** Nothing shews more the effect of Paul's preaching than the readiness of his converts to brave all dangers to aid him.

Derbe and the Return Journey. 20–28.

Δέρβην, a small town 30 miles S.E. of Lystra, called, after the Emperor, Claudia Derbe: it was the home of Gaius, xx. 4.

21. **ὑπέστρεψαν.** The shorter route would have been through the Cilician Gates to Tarsus and thence to Antioch. The need of confirming their converts in the faith and of organizing the churches is a sufficient reason to account for the return of the apostles by the same route. It is possible also that S. Paul purposely limited his present task and avoided entering another province (Cilicia) where he had already spent some years: xi. 25, xv. 41.

22. **καὶ ὅτι.** They needed strength (1) in firm faith in Jesus Christ; (2) in realizing that persecution was bound to be the lot of the converts as well as of the apostles: cf. Jn xv. 20, xvi. 33. *ὅτι* introduces a quotation in or. recta: cf. xi. 3, xv. 1. **ἡμᾶς** cannot here include S. Luke.

23. **χειροτονήσαντες**, properly 'having elected by show of hands,' but in later Greek *χειροτονέω* meant little more than 'to appoint,' and in the Fathers it is used of ordination: cf. x. 41; 2 Cor. viii. 19. The apostles are clearly the subject both of the participles and the principal verb, but as the narrative is compressed it is probable that in the first place the presbyters and elders were chosen by the whole body of believers in each church, and then presented to the apostles. **κατ' ἐκκλησίαν**, 'in each church.' *κατά* distributive. **μετὰ νηστειῶν**, cf. xiii. 3. **παρέθεντο**, 'they commended.' In cl. Gk. *παρατίθημι*, more usually *παρακατατίθημι*, is used of entrusting money to a banker: cf. xx. 32; Lk. xii. 48, xxiii. 46; 1 Tim. vi. 20 (*παραθήκη*). **αὐτοὺς**, not only the presbyters but the Christian community.

25. **ἐν Πέργῃ**. They had not preached here on their first visit; possibly the inhabitants migrated to the higher ground in the hot season and had now returned. **Ἀτταλίαν**, about 16 miles from Perga across the plain; the modern Adalia, until recently an important port. It had been built by Attalus II, king of Pergamus, B.C. 159–138.

26. **ἦσαν παραδεδομένοι**. The full force of the pluperfect must be insisted on as always: 'had been committed.'

27. **ὅσα**, either 'how many' or 'how great' things. **μετ' αὐτῶν**, xv. 4; Lk. i. 58, 72. This use of *μετά* is confined to S. Luke in N.T.; it denotes 'in relation with.' **θύραν πίστεως**, i.e. the door of faith by which the believers entered into union with Christ. For S. Paul's use of the same metaphor cf. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3.

CH. XV. THIRD VISIT OF S. PAUL (WITH BARNABAS) TO JERUSALEM. 1–5.

The Judaistic Controversy.

The extension of the Gospel to the Gentiles brought about a crisis. The evolution of Christianity as a religion apart was the natural result of the spread of the Gospel amongst non-Jews: hitherto it had been mainly preached amongst Jews and proselytes and God-fearers in Jerusalem, Samaria and other parts of Palestine: Antioch saw a new and inevitable development. To the Gentile, Christianity was a new religion dissociated from Judaism, to the Jewish Christian it was the consummation of his own faith. The Jew looked backward, the Gentile forward. It was essential that the Christian faith, ready to embrace all sorts and conditions of men, should not be an appendage

of Judaism, the most exclusive of all religions. Judaism it is true was the birthplace of Christianity and it threatened to be its grave. The imposition of the Jewish law and traditions, however highly valued and treasured by the Jewish Christian, could only stifle Gentile Christianity. It was no longer a question of the admission of Hellenist Jews or Gentile proselytes but of Gentiles who knew nothing of the Jewish faith and law. The events that led up to the council, if we assume that S. Paul's visit with the alms (Acts xi. 30, xii. 25) corresponds with the visit recorded in Gal. ii. 1–10, are as follows:

(1) The case of Cornelius led to opposition to S. Peter on his return to Jerusalem, and 'those of the circumcision' strongly criticized his intercourse with a Gentile, but there is no mention here or elsewhere of the apostles ever having *required* a Gentile to be circumcised. The incident was isolated and exceptional, and the general controversy was not raised.

(2) On S. Paul's second visit (Gal. ii. 1–10) there was general agreement between himself and the pillars of the church, but he met with severe opposition (Gal. ii. 4–5).

(3) Antioch became the centre of Gentile Christianity and 'certain men from Judaea' brought matters to a crisis. S. Peter on his visit had eaten with Gentile Christians but had subsequently 'dissembled' and was followed by Barnabas (Gal. ii. 11–21).

N.B. Others hold that the second visit of S. Paul (Gal. ii. 1–10) synchronizes with the third visit to Jerusalem, at the time of the council, and that the visit of S. Peter to Antioch followed it.

1. **καί τινες.** The Bezan text adds 'of those of the sect of the Pharisees who had accepted the faith.' The Pharisaic party took the extreme position that no Gentile could become a Christian without becoming a Jew: cf. Gal. ii. 4. **ἐδίδασκον.** The imperfect indicates their continuous and persistent efforts to force the new teaching upon the Antiochene Christians: *ὅτι*, cf. xiv. 22 n. **περιτμηθῆτε.** Circumcision was the sign of admission to the Jewish religion. This was the real crux of the problem. It is remarkable that no direct reference is made to circumcision in the decrees of the council: and we are left to assume that silence meant that the claim of the Gentile churches was admitted.

2. **γενομένης...ὀλίγης.** 'After considerable discussion and controversy had arisen,' *στάσεως* emphasizing the action of the parties in the dispute, cf. xxiii. 7, 10: *ζητήσεως*, their arguments. The Bezan text gives further details. 'Paul vehemently affirmed that they should so

abide as they had believed, while the emissaries from Jerusalem demanded that Paul and Barnabas should go to Jerusalem and refer the dispute to the apostles and elders.' **ἔταξαν**, sc. *οἱ ἀδελφοί*. **ἀποστόλους καὶ πρεσβυτέρους**. The apostles and elders constituted the official body who had authority to settle matters of church law and order (xi. 30).

3. **προπεμφθέντες**, 'escorted on their way': Latin *prosequor*. The word is used in its usual classical sense: cf. xx. 38, xxi. 5. **τήν τε Φοινίκην καὶ Σαμαρίαν**: cf. viii., xi. 19. **ἐκδιηγούμενοι...ἐθνῶν**, 'giving a full account of the conversion of the Gentiles': cf. xiii. 41. **ἐπιστροφήν**, cf. *ἐπιστρέφειν* 1 Thess. i. 9.

4. **παρεδέχθησαν**. 'They were welcomed.' The apostles and elders acted as the representatives of the whole church. *ὑποδέχομαι* is more usual in this sense in cl. Gk.: other MSS. read *ἀπεδέχθησαν*.

5. **Ἐξανέστησαν**. S. Paul's opponents who, according to the Bezan text, had also come up to Jerusalem, pressed their case more strongly than had been done at Antioch. The text however in W.H. implies that the Pharisees at Jerusalem were a different body of objectors. The Pharisees, who were strictly orthodox and conservative in their insistence upon rigid adherence to the law and customs and traditions, adopted the same attitude to our Lord: Lk v. 17–26. **αὐτοὺς**, i.e. the Gentile converts.

The Council. 6–29.

6. **τοῦ λόγου τούτου**, sc. the question in dispute: whether a Gentile Christian was to become a Jew.

7. **Πέτρος**. Peter held a middle position, and as leader of the apostles it was right that he should be heard first. **ἀφ' ἡμερῶν ἀρχαίων**. 'In days gone by.' The time referred to was either (1) the foundation of the Christian church, or (2) more probably the baptism of Cornelius some 12 years before.

8. **καρδιογνώστης**, *vide* i. 24 note.

9. **τῇ πίστει καθαρίσας**, *τῇ πίστει* is placed first for emphasis. SS. Paul, Peter and John all concur in emphasizing the inward purification of the heart by the acceptance of faith in Jesus Christ. The contrast with the ceremonial purification of the Jewish religion is not stated but implied; cf. x. 15.

10. **τί πειράζετε**, 'why do ye put God to the test?' sc. in questioning His admission of the Gentiles. **ἐπιθεῖναι**. The infin. is

explanatory of the way in which efforts were made to test the action of God: for tempting God, cf. Ex. xvii. 7; Deut. vi. 16; Ps. lxxviii. 18; it implies distrust of God until proof has been given. **ζυγὸν**, cf. Gal. v. 1. This passage makes it clear that circumcision had not yet been imposed upon Gentile Christians. The yoke of the law was heavy, the yoke of Christ light (Matt. xi. 30). A yoke is placed upon an ox, not only because it has to work, but to enable it to work. The yoke of Christ is an assurance that he who wears it is a servant of Christ, but its purpose is to make the task of the servant easier. The real meaning of yoke was often lost by confusion with the *jugum* or yoke of Roman law, the symbol of slavery and defeat. S. Peter recognizes that the law was impossible as an absolute guide of life, as no one could keep it in its entirety. This is the eternal failure inherent in law as opposed to principle, cf. vii. 53; Gal. iii. 10–14.

11. **ἀλλὰ διὰ...Ἰησοῦ**. The words are best taken closely with *σωθῆναι* and are placed first in pointed contrast to the law. **κἀκεῖνοι**, i.e. the Gentile Christians. With this brief utterance, so strikingly in accord with the doctrine of grace as expounded by S. Paul to the Romans and Galatians, S. Peter disappears from the narrative of the Acts.

12. **Ἐσίγησεν**. The Bezan text has, 'And when the elders consented to what was said by Peter, the multitude kept silence.' S. Peter's speech had silenced the heated discussion, and gained a patient hearing for Paul and Barnabas. Barnabas here stands first as the elder: the position of the two apostles was naturally reversed in the mother church at Jerusalem. **ὅσα ἐποίησεν ὁ θεὸς**. Paul and Barnabas appealed to the facts of the manifest will of God in bringing salvation to the Gentiles, cf. xiv. 27, xv. 4. S. Luke with his true sense of economy omits the utterances of Paul and Barnabas, as it is his real object to record the views of Peter and James.

13. **ἀπεκρίθη**. The speech of James the Lord's brother, the president of the council, is divided into two parts, (1) the appeal to prophecy essential to convince a Jewish audience; (2) his opinion on the solution of the difficulty. James, called the 'Just,' subsequently was put to death by Ananus the high priest (Jos. *Ant.* xx. 9. 1).

14. **Συμεών**, 'Symeon.' James uses the Hebrew name of Peter in its oldest form. S. Luke with strict accuracy gives his actual words. **ἐπεσκέψατο**, 'shewed His regard,' cf. Jas i. 27. The word implies 'to look with favour or consideration.' **λαβεῖν**. The infin. defines the scope of the consideration shewn by God:—'in

taking.' **ἐξ ἐθνῶν λαὸν.** λαὸν is anarthrous, 'a people from among the Gentiles,' the privileges of the people of God (*ὁ λαός*) were to be extended to the Israel of God, Gal. vi. 16: cf. S. Paul's teaching on the promises made to the seed of Abraham: Gal. iii., iv. **τῷ ὀνόματι:** either (1) to be called by His name, or (2) for His name, i.e. for Himself. *τὸ ὄνομα τοῦ θεοῦ* is a common Hebraistic paraphrase for *θεός*.

15. **καὶ τούτῳ,** sc. with the statement (neut.).

16. **Μετὰ ταῦτα.** The passage is loosely quoted from LXX., Amos ix. 11, 12. The LXX. has *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, i.e. in the Messianic age. The royal house of David now reduced to a mere tent (*σκηνή*) will be restored. The triple repetition of *ἀνά, ἀναστρέψω, ἀνοικοδομήσω, ἀνορθώσω* emphasizes the restoration.

17. **ὅπως ἂν ἐκζητήσωσιν.** The Hebrew text has 'that they may possess the remnant of Edom,' cf. 2 Kings xiv. 7. This would have little point here. The whole point in James' speech depends upon the adoption of the variant reading of the LXX. *ὅπως ἄν* expressing purpose occurs only five times in N.T., and in three of these instances the citation is from LXX. **ἐφ' οὓς.** Upon whom my name hath been pronounced, i.e. God's people, Deut. xxviii. 10.

18. **λέγει...αἰῶνος.** The passage in Amos (LXX.) concludes *λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.* The Bezan text follows the LXX. and adds 'Known from the beginning unto God are all his works.' The reading in the text, 'saith God making these things known from the beginning,' combines the words of Amos with the comment of James. The house of David was restored in the coming of the Messiah, and the prophecy fulfilled in the extension of His kingdom to embrace the Gentiles in accordance with the divine purpose made known from the beginning. For *ἀπ' αἰῶνος* cf. Lk. i. 70.

19. **ἐγὼ κρίνω,** 'my judgment is.' Great weight naturally was attached to the opinion of the president of the presbytery, but he does not pronounce the decision (*v.* 22) of the church. For the position of James cf. Gal. ii. 9. **μὴ παρενοχλεῖν,** not to trouble further, or unnecessarily.

20. **ἐπιστεῖλαι,** explanatory of *κρίνω*, the word may well include a written injunction. **τοῦ ἀπέχεσθαι** defines *ἐπιστεῖλαι*, cf. xxi. 25. **τῶν ἀλισγημάτων...αἵματος.** If the text is correct these four conditions indicate a compromise which would make social and religious intercourse possible between Jewish and Gentile Christians. 'The pollutions of idols' clearly are identical with *εἰδωλόθυτα*, 'things offered to idols,' cf. *v.* 29 and Lev. xvii. 1–9. The instructions given in 1 Cor. viii. do

not agree strictly with this passage. It was a custom universal amongst the Greeks as well as the Jews to sacrifice a portion of the animal, give a second portion to the priest, and consume the rest at a family feast: when this was not done, the meat was sold. Hence it was difficult to know whether meat bought from the shops was a portion of a sacrifice or not. S. Paul clearly teaches that there is really no distinction but, if his eating such meats would cause serious offence to a weaker brother, he would rather never eat meat any more than cause offence, and to this extent he is in agreement with the decree. **τῆς πορνείας.** The great laxity of morality in the Greek, Roman and eastern worlds, where often immorality was actually associated with the worship of various heathen deities, accounts for the placing of the prohibition of fornication side by side with ritual laws. Christian teaching set a new and lofty standard of purity, cf. 1 Cor. vi. 15; 1 Thess. iv. 3. **καὶ πνικτοῦ καὶ τοῦ αἵματος.** Animals strangled in such a way as not to let the blood flow would naturally be abhorred by the Jews: *πνικτοῦ* is really covered by *τοῦ αἵματος*. The sanctity of blood, as the actual life of man and beast, was not confined to Jews, but they held the blood peculiarly sacred and it could only be offered to God the giver of life; Lev. xvii. 10. An entirely different interpretation can be placed on the decree which deprives it of its character as a compromise and a food-law here and in *v.* 29, xxi. 25. *καὶ πνικτοῦ* is omitted in the Bezan text and the golden rule is subjoined, *καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι ἑτέροις μὴ ποιεῖν*. If this reading is correct, the council contented themselves with insisting upon the three cardinal moral laws of abstention from idolatry, fornication and murder. The absence of any reference to the decree in S. Paul's Epistles makes it very difficult to decide, but on the whole it is better to adhere to the old view that a compromise was effected, especially as the four prohibitions mentioned were binding upon 'strangers' according to the law of Leviticus (xvii., xx.), and their adoption by Gentile Christians would facilitate intercourse with orthodox Jewish Christians. In return for the concession in the matter of circumcision the Gentile Christians were to observe a food-law.

21. **Μωυσῆς.** The Mosaic law, Lk. xvi. 29. The point of the concluding remark of S. James is not clear. If it refers to the Gentiles it seems to mean that the Gentile 'God-fearers' had been accustomed to hear the law of Moses read and therefore would accept the conditions proposed by James, regulating their intercourse with Jews. But S. Paul was the champion of Gentiles who had no connection with

Judaism at all, and therefore it seems better to regard the words from the Jewish point of view. In waiving the right of insistence upon circumcision and the acceptance of the whole law there was no real danger of the Mosaic law being despised or losing its hold, as the teaching of the synagogues would make it binding upon Jewish Christians. It is hard not to conclude that the decree marked the division of the Christian church into two sections, kept together in loose harmony by a compromise which would necessarily in the eyes of the Jews place the Gentiles in an inferior position. **ἐκ γενεῶν ἀρχαίων.** The custom would date back at least to the use of the synagogue amongst the Jewish communities of the Dispersion.

22. **ἔδοξε...ἐκλεξαμένους** (v.l. *ἐκλεξαμένοις*)...**γράψαντες.** *ἔδοξε* is used as is regular in decrees, the use of the accus. in the part. is accounted for by its close proximity to the infin.: the construction is quite classical. *γράψαντες* arises from confusion of thought, and is in the nom. as if a personal and not an impersonal verb had been used. **τοῖς ἀποστόλοις...ἐκκλησίᾳ.** The appeal has been made to the apostles and elders and was answered by them with the unanimous concurrence of the whole church. **ἐκλεξαμένους πέμψαι.** The part. is middle, expressing the unfettered choice of the church. Tr. 'to choose and send.' **Ἰούδαν...Βαρσαββᾶν καὶ Σίλαν.** Nothing is known of Judas Barsabbas. He may have been a brother of Joseph Barsabbas (i. 23), and this would account for his name being placed first. *Σίλας*, a contracted form of *Σιλουανός* (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1). He was a Jewish Christian with a liberal mind and wide sympathies and S. Paul's companion on the second journey (xv. 40). From xvi. 37 it is inferred that he was a Roman citizen. After S. Paul's death he is found at Rome, 1 Pet. v. 12. **ἄνδρας ἡγουμένους.** Silas and Judas possessed two high qualifications, they were *ἡγούμενοι* and *προφῆται* (*v.* 32) and thus marked out. *ἡγουμένους* must refer to their authority and leading position in the church at Jerusalem: Heb. xiii. 7, 17, 24. In modern Greece the heads of a monastery in the Orthodox church are called *πρῶτο- δεύτερο- ἡγούμενος*, etc. Others take it as referring to their position as teachers, cf. *ἡγούμενος τοῦ λόγου* xiv. 12: as 'prophets,' their words would carry the weight of the inspiration of God.

23. **Οἱ ἀπόστολοι...ἀδελφοὶ.** In the text adopted these words can mean 'The apostles and the elder brethren,' R.V., or 'The apostles and elders, brethren to the brethren.' If *καὶ οἱ ἀδελφοὶ* is correct, then the whole church may be included, as well as the apostles and elders. **χαίρειν.** This form of Greek greeting only occurs elsewhere in N.T. in

Jas i. 1 and Acts xxiii. 26. It is noticeable that the letter was addressed only to Gentile churches in Antioch, Syria and Cilicia. This may possibly account for the absence of any reference to this decree in S. Paul's Epistles.

24. **ἀνασκευάζοντες**, only here in N.T., not in LXX. In cl. Gk used of dismantling and destroying, and so here 'seeking to overthrow.' This and a number of other words in the decree do not occur in S. Luke's writings, which makes it clear that he is transcribing the decree.

25. **γενομένοις ὁμοθυμαδὸν**, i.e. having come to an unanimous conclusion. Cf. i. 14. **ἀγαπητοῖς**. *ἀγαπή* is a word born in the Gospel, and *ἀγαπητός* became a favourite word amongst the apostles. It is frequent in S. Paul and S. James, S. Peter and S. John also use it.

26. **παραδεδωκόσι**, i.e. 'risked their lives.' Bezan text adds, 'into every trial,' as clearly evidenced in the first journey.

27. **καὶ αὐτοὺς**, 'who intend themselves also by word of mouth to tell you the same things.' Silas and Barsabbas were the emissaries of conciliation deputed to make the position of the council clear.

28. **τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν**. This became a regular formula in the decree of Christian councils. The unanimity of the decision of the church made it certain that they had been guided by the Holy Spirit.

29. **ἑαυτοὺς**. The 3rd pers. reflexive pron. is often used for the 1st or 2nd; cf. v. 35. **εὖ πράξετε** 'ye shall fare well.' R.V. 'it shall be well with you.' *πράσσειν*, intrans. only here in N.T. *χαίρειν*, *εὖ πράσσειν* and *ἔρρωσθε* are common formulas in Greek letters. The council does not assert that these four points were essential to salvation, but their observance in mutual intercourse would secure harmony between Gentile and Jewish Christians. If the Bezan text is correct, then the words mean that the observance of the moral law will secure this happiness.

Return to Antioch. 30–35.

31. **ἀναγνόντες**, sc. publicly in a meeting of the church. **παρακλήσει**, best translated 'encouragement'; cf. iv. 36. Jew and Gentile Christians were to start afresh in a new harmony and accord.

33. **ποιήσαντες δὲ χρόνον**, cf. xviii. 23, xx. 3, only in Acts in N.T., but classical. **μετ' εἰρήνης**, i.e. with the parting blessing of peace from the assembled church; cf. xvi. 36. S. Paul in his Epistles combines

the Greek greeting *χάρις* with the Hebrew *εἰρήνη*. **τοὺς ἀποστείλαντας.** To those who had sent them, i.e. the whole church at Jerusalem. Both churches acted with unanimity. Bezan text, 'but it seemed good unto Silas to abide there still and Judas went alone.' The verse retained in A.V. in part is omitted in R.V., it accounts for Silas' presence in *v.* 40.

Second Missionary Journey. Syria and Cilicia. xv. 36—xvi. 5.

37, 38. **συνπαραλαβεῖν...μὴ συνπαραλαμβάνειν.** The contradiction is sharply marked. **τοῦτον** at the end of the verse is almost contemptuous. **τὸν ἀποστάντα,** a stronger word than *ἀποχωρῶ*, xiii. 13; it implies disloyalty and desertion. **ἠξίου,** he claimed as a right, cf. xxviii. 22.

39. **παροξυσμὸς**, Heb. x. 24, Acts xvii. 16. In 1 Cor. xiii. 5 it is used as here of sharp provocation. The word is common in medical language. Barnabas is mentioned no more, but it is clear from 1 Cor. ix. 6 that the breach was healed. Mark subsequently was with S. Paul at Rome, Col. iv. 10, 2 Tim. iv. 11. Those who hold that the visit of Peter to Antioch in Gal. ii. 11–20 was subsequent to the council find additional reason for the sharp contention, but S. Luke gives no hint of it here. **παραλαβόντα,** *συνπαραλαμβάνειν* could only be used of more than two companions. S. Luke's careful accuracy in the choice of words is noteworthy.

41. **Συρίαν καὶ Κιλικίαν.** Here S. Paul had worked in his early labours in the long interval about which the Acts tells us nothing; Gal. i. 21. S. Luke only records that S. Paul was at Tarsus; ix. 30, xi. 25.

Chapter XVI.

1. **εἰς Δέρβην καὶ εἰς Λύστραν.** The order of the words makes it clear that S. Paul had gone by the quickest route by Tarsus and the Cilician gates. **καὶ ἰδοὺ.** The loss of Mark was soon repaired and Timothy, who was probably a Lystraean, became a constant companion of S. Paul and of great service to him as a messenger to the churches he founded. Some suppose that he was a native of Derbe, cf. xx. 4, but **ἐκεῖ** here must refer to Lystra. The marriage of a Jewess with a Greek was forbidden strictly by the law, but such marriages in the Diaspora were frequent. His mother's name was Eunice, 2 Tim. i. 5,

and it was to her that he owed his early training in the Jewish Scriptures. Both Eunice and Timothy had probably been converted on Paul's previous visit, 2 Tim. iii. 10–11.

3. **περιέτεμεν.** This has been made a charge of inconsistency against S. Paul. But the purpose of the act explains it. Paul would have been severely hampered in his mission 'to the Jew first and afterwards to the Gentile' had his constant companion been unacceptable in the Jewish synagogues. In S. Paul's judgment both circumcision and uncircumcision were in themselves matters of indifference, 1 Cor. vii. 18, and in this concession to Jewish feelings we have a striking example of the principle he lays down in 1 Cor. ix. 19–23. In the case of Titus (Gal. ii. 3) a matter of principle was involved; the circumcision of Timothy furthered the advance of the Gospel under one set of circumstances, the circumcision of Titus would have hindered it under quite different circumstances. **ὑπῆρχεν.** Blass considers that the imperfect denotes that Timothy's father was dead. An imperfect in *or. obliqua* can only represent an imperfect in the *oratio recta*; cf. iii. 10, xxii. 2.

4. **τὰ δόγματα τὰ κεκριμένα.** 'The decrees that had been passed.' S. Paul loyally delivered the decrees to the churches he had founded prior to the conference. There is no mention of such action on his part in the churches he subsequently founded. The churches of S. Galatia, Syria and Cilicia were daughter churches of Antioch. Ephesus, Corinth, Philippi were independent centres of the churches of Asia, Achaia and Macedonia, and had no connection with the Antiochene church, though S. Paul was always careful to keep them in touch with the mother church at Jerusalem in the matter of the collection; cf. 2 Cor. viii., ix.

5. **Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο,** cf. iii. 7, 16. *στερεοῦμαι*, properly a medical term, is used here only in N.T. in a metaphorical sense. Outward and inward growth in the churches increased together. This notice of progress marks a turning-point. So far S. Paul had gone over the old ground, he now enters upon a fresh field of labour.

PART V.

Progress of Gentile Christianity. Extension of the Gospel to Macedonia, Achaia and Asia. The Churches in the great Cities. xvi. 6—xix. 20.

(*a*) Second missionary journey continued. (The confirmation of the churches in Syria, Cilicia and Galatia, xv. 36—xvi. 5, is followed by a new development.)

(1) The foundation of the churches in Macedonia:

(*a*) Leaving Asia on one side Paul and his companions, Silas and Timothy, come to Troas, cross the sea by Samothrace, and land at Neapolis. xvi. 6–11.

(*b*) Philippi. Conversion of Lydia. Arrest of Paul and Silas on account of the maid with the spirit of divination. Conversion of the jailer. Release of the apostles. Power of Roman citizenship. xvi. 12–40.

(*c*) Thessalonica. Hostility of the Jews. Jason tried by the Politarchs for befriending Paul. xvii. 1–9.

(*d*) Beroea. Many converts. Paul pursued by Jews from Thessalonica goes by sea to Athens. xvii. 10–15.

(2) The churches of Achaia:

(*a*) Athens. Paul before the Areopagus. Small success. xvii. 16–34.

(*b*) Corinth; 18 months. Aquila and Priscilla. Rejection by the Jews. Conversion of Crispus. Trial before Gallio. xviii. 1–17.

(*c*) Return by sea. Visits to Ephesus, Caesarea and Jerusalem; return to Antioch. xviii. 18–22.

(*b*) Third missionary journey. The church in the province of Asia:

(*a*) Paul after visiting the churches in Galatia comes to Ephesus, 'through the upper country.' Work of Apollos at Ephesus, xviii. 23–28.

(*b*) Ephesus; three years. The disciples of John. Teaching in the synagogue and in the school of Tyrannus. The sons of Sceva and the evil spirit. Victory of the Gospel over magic. xix. 1–20.

The following points should be observed:

a. (1) Date. The period extends from 49–52.

(2) Method and results. Paul follows the same definite plan as in the first journey. The provinces of Macedonia and Achaia are evangelized, and he selects the chief cities as the centres of his work. He still preaches to the Jews first, but meets with continual opposition, and his main work is amongst the Gentiles. He makes more and more use of his companions. Silas and Timothy and Luke who joined him at Troas are left in Macedonia. Silas and Timothy rejoin him at Corinth. At Corinth by the trial before Gallio the legitimacy of his work is established.

(3) *Epistles.* 1 and 2 Thessalonians, written from Corinth, illustrate S. Paul's method of keeping in touch with the churches he founded and the difficulties arising amongst his new converts (xvii. 4 n.).

b. (1) Date. Period of three years, 53–56.

(2) Method and results. Churches revisited, but the chief objective was the founding of the church in Asia. Ephesus the capital, the centre of his work, but probably other churches were founded at this time by Paul or his companions at Smyrna, Pergamum, Thyatira, Laodicea, Philadelphia, Colossae and Hierapolis; cf. Rev. i.–iii., Col. iv. 13, 16. Timothy, Erastus and Titus were with Paul at Ephesus.

(3) *Epistles.* First Ep. to the Corinthians, written from Ephesus, xviii. 1 n., and possibly Ep. to Galatians.

N.B. For the conditions in Asia the Epp. to the Ephesians, Colossians and Philemon should be consulted, which were written from Rome (see epilogue).

Progress through Phrygia-Galatica, Mysia and Troas. 6–10.

It is now widely held that the Epistle to the Galatians was addressed to these churches of Phrygia-Galatica and Lycaonia-Galatica. The older view, strongly supported by tradition, is that S. Paul at this time traversed N. Galatia and visited the cities of Pessinus, Tavium and Ancyra, and subsequently addressed his Epistle to them. Neither

S. Luke nor S. Paul gives any definite clue to the problem of the identity of the Galatians, Gal. iii. 1.

6. **τὴν Φρυγίαν καὶ Γαλατικὴν χώραν.** Ramsay maintains that both *Φρυγ.* and *Γαλ.* are adjectives and that the 'Phrygo-Galatian country' is the S.W. portion of the Roman province of Galatia, so called as distinct from Lycaonia-Galatica and Phrygia-Asiana. The district here referred to is the country round Antioch (Pisidia) and Iconium; cf. xviii. 23. **κωλυθέντες.** The aor. part. makes it clear that the prohibition occurred before or during the passage through Phrygia-Galatica. So R.V. **ἐν τῇ Ἀσίᾳ**, sc. in the Roman province of Asia (which included Caria, Lydia and Mysia). S. Paul was traversing the road to Ephesus when by a premonition he turned northwards, and when he came to a point where a direct route to the coast would have taken him through Mysia he thought of continuing northwards into Bithynia, but again warned by the Holy Spirit he travelled westwards to the coast and reached Troas.

7. **τὸ πνεῦμα Ἰησοῦ.** The expression occurs nowhere else in N.T., but cf. Phil. i. 19, Rom. viii. 9. The MSS. authority is very strong. **παρελθόντες.** In any case to reach the coast at Troas they must have passed through Mysia. Ramsay tr. 'neglecting,' i.e. to preach in Mysia, but 'passing by' gives an adequate sense. **Τρῳάδα**, properly Alexandreia Troas, a Roman city on the coast opposite Tenedos, an important port of communication between Europe and Asia; cf. xx. 5, 2 Cor. ii. 13.

9. **ὅραμα.** The prohibitions of the Holy Spirit give place to a positive call. The evangelization of Macedonia and Achaia was the real objective of the second journey. The Bezan text has, 'And when he arose he related the vision to us, and we understood that the Lord had called us to preach the Gospel to those in Macedonia.'

10. **ἐζητήσαμεν.** The use of the first person plural, which continues until the close of *v.* 17, and is resumed again at xx. 5 (where it continues to the end of the Acts), is now universally admitted to prove that Luke himself joined Paul at Troas; was left at Philippi; rejoined Paul there and was with him until his imprisonment at Rome. Throughout the 'we' passages we therefore have the personal evidence of an eyewitness who played a part in the events he describes. **συνβιβάζοντες**, ix. 22 n.

Events at Philippi. 11–40.

11. **εὐθυδρομήσαμεν**, only here and in xxi. 1. The island of Samothrace was famous for its worship of the Dioscuri, the patrons of sailors, and lay about halfway between Troas and Neapolis. The voyage of 125 miles was accomplished in two days with a following wind. On the return voyage with an adverse wind it took five days, xx. 6. **Νέαν Πόλιν**. Modern Kavalla; the port of Philippi, which was about two miles distant. It lay opposite the island of Thasos.

12. **Φιλίππους**, situated near Krenides, astride the *Via Egnatia*, between the mountains and a marshy lake. It had been founded by Philip, the father of Alexander the Great, near the source of the river Gangites. Near Philippi in the plain Octavian and Antony defeated Brutus and Cassius, B.C. 42, and Augustus subsequently made it a Roman colony with the *jus Italicum*. In S. Paul's dealings with the Philippians we are brought constantly into touch with Roman political and social life. Philippi was the first scene of the preaching of the Gospel in Europe, but the sharp line of distinction between the shores of the Aegean is of mediaeval origin, and there was no such cleavage in thought and life in antiquity. **ἥτις...κολωνία. πρώτη** is best taken in a political and not in a geographical sense. 'First city of the district,' i.e. of Macedonia, which had been divided in 168 B.C. by the Romans into four districts or tetrarchies. It is objected to this that Amphipolis and Thessalonica could claim priority in rank, but Philippi was a Roman colony and naturally a rival of Amphipolis. Blass reads *πρώτης*, 'a city of the first district.' **κολωνία.** A Roman 'colony' contained a Roman garrison, and its citizens were Romans with the rights of citizenship. The Roman and Greek methods of colonization, and even Phoenician, are all well illustrated in the growth of the British Empire. Thus the trading settlements of the East India Company were 'factories' on the Phoenician model, the settlements of the Pilgrim Fathers in America and other settlements in Australia and New Zealand and Africa were more like the Greek colonies, while the military stations at Gibraltar, Malta and Aden correspond to the Roman 'colonies,' and the administration of the Roman provinces finds its counterpart to some extent in the British administration in India.

13. **ἐνομίζομεν προσευχὴν εἶναι**: other MSS. of good authority have *ἐνομίζετο προσευχὴ εἶναι*, 'where a meeting for prayer was wont to be held.' There was no synagogue at Philippi, and the small

Jewish population would resort to the banks of the Gangites which would afford facilities for the ceremonial ablutions, cf. Ps. cxxxvii. 1. *προσευχή*, 'a place of prayer,' does not necessarily imply that there was any building on the spot, cf. *in qua te quaero proseucha*, Juv. III. 296. **καθίσαντες**. The preacher usually sat, cf. Lk. iv. 20. **ταῖς συνελθούσαις γυναιξίν**. Lightfoot, *Phil.* 55–56, draws attention to the important part played by women in the evangelization of Macedonia at Philippi, Thessalonica and Beroea. Women had a higher social position in Macedonia and exercised greater freedom than elsewhere.

14. **Λυδία, πορφυρόπωλις**. Lydia probably took her name from her country. She was a native of Thyatira in the N. of Lydia, where a guild of dyers, *οἱ βαφεῖς*, was established. She was a 'God-fearer' and thus ready to listen to Paul's preaching. The *πορφύρα*, Lat. *murex*, was properly a fish from which the purple dye was extracted. The name of the fish was transferred to the colour of the dye. **ἤκουεν**. The course of instruction (*ἐλαλοῦμεν*) issued in her conversion. This is brought out by the imperfect *ἤκουεν* and the aorist *διήνοιξεν*. For *διήνοιξεν* cf. Lk. xxiv. 45.

15. **ὁ οἶκος**, cf. the case of Cornelius, x.; the jailer, *inf. v.* 33; Crispus, xviii. 8. **μένετε**. The first instance mentioned of the hospitality which was so marked a characteristic of the early church, cf. 1 Pet. iv. 9, Rom. xii. 13, 3 Jn 5. From the Philippians alone of all his converts S. Paul accepted gifts for his maintenance, Phil. iv. 15. **παρεβιάσατο**, cf. Lk. xxiv. 29.

16. **πνεῦμα πύθωνα**, tr. 'a spirit, a Python.' It is not clear whether *πύθωνα* is in apposition with *πνεῦμα* or *παιδίσκην*. The Python was slain by Apollo at Delphi and hence the priestess, who had oracular powers, was called *ἡ Πυθία*: *πύθων* is the equivalent of LXX. *ἐγγαστρίμυθος*, 'one with a familiar spirit,' e.g. the witch of Endor, 1 Sam. xxviii. 7, where the Vulgate has *Pythonessa*. This power was clearly ventriloquism. But the slave girl evidently had prophetic powers, and it is likely that the *πύθωνες* were regarded as being inspired by Apollo. **ἐργασίαν**, 'business,' 'gain.' **τοῖς κυρίοις αὐτῆς**, sc. her joint owners. **μαντευομένη** does not occur elsewhere in N.T.; whenever it is used in LXX. it is always of the false prophets, cf. Deut. xviii. 10.

17. **κατακολουθοῦσα**. The present part. (R.V.) implies that she did this on more than one occasion. **Οὗτοι οἱ ἄνθρωποι**. S. Paul like his Master was recognized by the evil spirits, cf. Lk. iv. 41. **τοῦ θεοῦ τοῦ ὑψίστου**. The same title was used by the demoniacs, Mk v. 7,

Lk. viii. 28; it is nowhere used in N.T. by Christians or Jews of God, though not uncommon in O.T.

18. **διαπονηθείς**, cf. iv. 2 n.

19. **ὅτι ἐξῆλθεν ἡ ἐλπὶς**. *ἐξέρχομαι* must be rendered 'departed' in both *vv.* 18, 19. This is the first account of the hostility of Gentiles, and it arose really from mercenary motives as in the similar case at Ephesus (xix. 23 foll.), though plausible reasons are alleged before the authorities. **εἵλκυσαν**, sc. with violence.

19, 20. **ἐπὶ τοὺς ἄρχοντας...τοῖς στρατηγοῖς**. It is not certain whether the magistrates (*ἄρχοντες*) are to be identified with the praetors (*στρατηγοί*). There may have been two hearings of the case, first before the local magistrates who happened to be in the market-place, and afterwards a more formal hearing before the praetors. This dignified title was assumed by the *duumviri*, the regular magistrates who presided in Roman *municipia* and *coloniae*, cf. Hor. *Sat.* I. 5. 34. The title *duumviri* is found in inscrr. at Philippi. **Οὗτοι οἱ ἄνθρωποι**. Both words are contemptuous—'these fellows' (Lk. vii. 39). **Ἰουδαῖοι**. The owners of the slave girl aroused popular feeling against Paul and Silas, as the Jews were everywhere detested by Greeks and Romans alike, cf. xviii. 17, xix. 34, and this the Jews repaid, cf. *adversus omnes hostile odium*, Tac. *Hist.* v. 5. The Roman attitude towards all religions within the Empire was conciliatory. They never interfered with matters of faith, cf. xviii. 13; but if any religious society was (1) a secret club or (2) interfered with the majesty of Rome and Augustus, it was liable to prosecution. On the first occasion on which S. Paul was brought before a Roman magistrate he was charged as a Jew, and not as a Christian, with a breach of the peace.

21. **ἔθη**. Judaism and Christianity both traversed the social customs of the Roman world and thus aroused hostility. To seek to impose such customs on Romans was tantamount to treason against the Emperor. **Ῥωμαίοις οὖσιν** is in strong contrast with **Ἰουδαῖοι ὑπάρχοντες**.

22. **περιρήξαντες αὐτῶν**. 'Rent their garments off them.' *αὐτῶν*, i.e. Paul and Silas. This was done by the lictors, *ῥαβδοῦχοι*. Ramsay wrongly considers that the praetors rent their own garments in horror. **ῥαβδίζειν**, sc. 'to beat with the rods.' S. Paul was thrice beaten in this way, 2 Cor. xi. 25, and he refers to the incident here, 1 Thess. ii. 2; cf. *v.* 37.

24. **ἐσωτέραν**. Ramsay reconstructs the situation. The jailer's house was situated above the prison, on the side of the citadel, and the

inner wards were probably in the rock, and entirely dark. **τὸ ξύλον**: the stocks; Lat. *nervus*.

25. **ὕμνουν τὸν θεόν**, with accus. only here and Heb. ii. 12; cf. LXX. Dan. iii. 24. Cf. Tertullian, *nihil crus sentit in nervo, quum animus in caelo est*. **ἐπηκροῶντο**, were listening attentively.

26. **σεισμὸς**, cf. iv. 31; earthquakes are not uncommon in this district. **ἠνεῴχθησαν**. The doors were fastened with bars which were dislodged by the earthquake. The prisoners, though their bonds were loosed, made no effort to escape, as they were panic-stricken. **ἀνέθη**, for cl. *ἀνείθη* cf. xxvii. 40.

27. **ἤμελλεν ἑαυτὸν ἀναιρεῖν**, 'was on the point of killing himself.' A jailer was responsible by Roman law with his own life for the lives of his prisoners, xii. 19. S. Paul clearly heard the jailer bewailing his misfortune and cried out to him in the darkness.

28. **Μηδὲν πράξῃς**. S. Luke uses *πράσσω* more often than any other writer as equivalent to *ποιῶ*. Suicide had become quite common in the Roman world, and by the Stoic creed was recognized as a honourable end to life. Near Philippi Brutus had committed suicide.

29. **ἔντρομος**, vii. 32. He connected the earthquake with the power of his prisoners who had been unjustly condemned.

30. **Κύριοι**, a term of respect; cf. ix. 5, Jn xx. 15. The request of the jailer shews that he was acquainted with the preaching of S. Paul. It is noticeable that the firstfruits of the Gospel in Europe were—a rich Jewess, a Greek slave girl, and a Roman official.

31. **τὸν κύριον**. The apostles gently refuse the title *Κύριοι* and point the jailer to the one Lord. **καὶ ὁ οἶκός σου**. The conversion of households was a striking feature of S. Paul's labours and gave rise to the house-churches; cf. Philemon.

33. **ἔλουσεν...ἐβαπτίσθη**. The words are in strong juxtaposition. The jailer washed the wounds of the apostles, and he himself was cleansed from the wounds of sin.

34. **ἀναγαγών**, i.e. to his own house situated higher up above the prison. **παρέθηκεν τράπεζαν**. The expression is classical, cf. Hom. *Od.* XVII. 333. **ἠγαλλιάσατο**. The verb does not occur in cl. Gk: it denotes exultant joy; cf. Lk. i. 47, x. 21 and Acts ii. 26. **πανοικεί**, cf. *παμπληθεί*, Lk. xxiii. 18; cl. Gk *πανοικησία*. **πεπιστευκὼς**. The joy of the Holy Spirit followed close upon his baptism, which was accompanied by a profession of faith.

35. **ἀπέστειλαν οἱ στρατηγοί**. Codex Bezae adds the reason—

they were frightened by the earthquake. To this may be added their recognition of the illegality of their hasty action in scourging Roman citizens. Others consider that the magistrates thought the earthquake indicated that they had offended a foreign god, and had therefore better dismiss his messengers. **ῥαβδούχους**. The praetors affected the style of Roman praetors and consuls, and their lictors carried *fasces*.

36. **Ἀπέσταλκαν** = *ἀπεστάλκασι*, Hellen. Tr. 'have sent.'

37. **Δείραντες**, 'having beaten'; cf. v. 40 n. The magistrates had violated the *Lex Valeria* B.C. 509 and the *Lex Porcia* B.C. 248. They had added insult to injury, as they had condemned them *ἀκατακρίτους*, i.e. without hearing their case, and had scourged them in public, and lastly wanted to get rid of them privately. **Ῥωμαίους ὑπάρχοντας** recalls *Ῥωμαίοις οὖσιν*, cf. *v.* 21; *ὑπάρχοντας* bears its full meaning. S. Paul had had the rights of a Roman citizen from birth; nothing is known how Silas obtained the *civitas*; cf. xxii. 27. **οὐ γάρ**, no indeed; *non profecto*. *γάρ* is frequent in answers in this sense. **αὐτοὶ**. 'Let them conduct us forth in person.' **ἐξαγαγέτωσαν**. The magistrates had desired to 'cast them out.' S. Paul demands at least the reparation of 'personal' conduct from the city.

39. **παρεκάλεσαν**. 'They besought them,' cf. *v.* 15. The Bezan text gives these words: 'We did not know as touching your affairs that ye were just men.' The tone of the magistrates, weak and fearful of a further riot in which the fickle populace might turn against them, was completely changed. S. Paul may have purposely taken up this strong position to rescue his converts from molestation.

40. **ἐξῆλθαν**. The change to the third person makes it clear that S. Luke remained. Silas and Timothy (probably) accompanied S. Paul.

Ch. xvii. Thessalonica and Beroea. 1–15.

1. **Διοδεύσαντες**. They followed the *Via Egnatia* which extended from the Hellespont to Dyrrhachium, a distance of 500 miles. From Dyrrhachium it was a short sea passage to Brundusium, the terminus of the *Via Appia* from Rome. **τὴν Ἀμφίπολιν**, 32 miles from Philippi. Originally called *Ἐννεὰ ὁδοί*; it occupied an important position at the mouth of the Strymon. It was colonized by the Athenians B.C. 467, and was the scene of the death both of Cleon and Brasidas in 424 in the Peloponnesian war. After the battle of Pydna it was selected as

the capital of the first of the four districts of Macedonia. **Ἀπολλωνίαν**, on the *Via Egnatia*, 30 miles from Amphipolis and 37 from Thessalonica. The two places are very likely mentioned to indicate that they marked two stages in the journey to Thessalonica. **Θεσσαλονίκην.** Thessalonica was close to the site of Therma, built 315 B.C. by Cassander, and called after his wife, the step-sister of Alexander the Great. With a fine natural harbour it commanded also the rich plain of the Strymon. After 168 B.C. it became the chief city of Macedonia, and later a free city with its own assembly and magistrates (politarchs). The modern city of Salonika, which is now in the power of Greece, has a great political and commercial importance. A large proportion of the population are Greeks and Jews. **συναγωγὴ.** Some MSS. insert *ἡ*, implying that in the other towns mentioned there was no synagogue.

2. **κατὰ...εἰωθός**, cf. xiii. 5, 14 n. **ἐπὶ σάββατα τρία**, for three sabbaths or for three weeks. **διελέξατο**, properly 'he conversed.' The word is variously translated 'reasoned,' 'discussed,' 'disputed,' cf. xx. 7, 9; xxiv. 12. S. Paul employed the usual method of instruction by question and answer universally adopted by Greek philosophers. **ἀπὸ τῶν γραφῶν**, cf. ix. 22. S. Paul, like S. Peter (ii. 14 foll.), in preaching to Jews 'expounds' (*διανοίγων*) the Messianic prophecies of O.T. and 'quotes passages' (*παρατιθέμενος*), reinterpreting their meaning in the light of their fulfilment. The stages in the argument are (1) That the Messiah must do and suffer certain things which hitherto had been misunderstood, (2) all was fulfilled in the life and death and resurrection of Jesus, (3) therefore Jesus is the Messiah.

3. **τὸν χριστὸν ἔδει παθεῖν**, iii. 18 n.; Lk. xxiv. 25, 26; 1 Thess. iv. 14; cf. 1 Cor. i. 23. **ὃν...καταγγέλλω**, with the change of construction from the third to the first person, as frequent in S. Luke's writings, cf. i. 4, xxiii. 22; Lk. v. 14.

4. **προσεκληρώθησαν.** Rendall considers that the passive aorist has a middle force, 'threw in their lot with.' R.V. 'consorted.' **τῶν σεβομένων...**, 'of God-fearing Greeks a great multitude...' For the number of converts amongst the heathen cf. 1 Thess. i. 9. **γυναικῶν τε τῶν πρώτων.** 'And of the wives of the chief men not a few,' cf. xvi. 13 n. From the Epistles to the Thess. it is clear that S. Paul spent more than three weeks at Thessalonica. He preached to them (1) the nearness of the Parousia, (2) the nature of the kingdom, and (3) gave definite instruction upon social purity and the need of suppression of idleness and disorder. He himself set a good example by working with his own hands. He was subjected to persecution which

emanated from the Jews and after his departure was extended to his converts. S. Luke only gives a short account of the opening of his mission and of the scene which led to its close.

5. **Ζηλώσαντες...τὴν πόλιν.** Tr. 'But the Jews moved with jealousy gathered around them some low fellows amongst the loafers in the market-place and collecting a crowd threw the city into an uproar.' *ἀγοραῖος* and *πονηρός* are very difficult to render adequately, and too much stress is laid upon the moral significance in A.V. Political and moral terminology are closely connected; *πονηρός* = first, 'a man who works,' and as manual labour was despised, *οἱ πονηροί* (cf. *κακοί*) were the 'lower classes'; later it acquired a moral sense, 'bad,' so 'lewd,' A.V. = Germ. *Leute*, people, has passed through the same stages. The upper classes called themselves *οἱ καλοί, οἱ γνώριμοι, οἱ καλοκἀγαθοί.* The agora was the centre of the life of every town, and the ancient Greeks loved idling and talking in the market-place, but *ἀγοραῖος* has a contemptuous sense, and is applied in cl. Gk to those who did nothing else but idle. S. Paul had made some progress amongst the upper classes, and the Jews had no difficulty in stirring up a popular riot amongst the riff-raff of the populace. **Ἰάσονος.** He may have been a Jew with the name of Joshua (Jesus) who had adopted the popular Greek name so common in Thessaly as the nearest Hellenic equivalent. **εἰς τὸν δῆμον.** 'Before the popular assembly'; *ὁ δῆμος* is the technical title for the assembly of a free city.

6. **ἐπὶ τοὺς πολιτάρχας**, a striking instance of S. Luke's accuracy. Though the title does not occur in classical literature it is supported by various Macedonian inscriptions, notably by one on an arch in Thessalonica which contains the names Sosipater, Gaius, Secundus and four others, assigned to the reign of Vespasian. **τὴν οἰκουμένην**, clearly the Roman Empire. The charge was a gross exaggeration, but it is noteworthy that it was made on the political grounds of causing a disturbance and of disloyalty to the Emperor.

7. **οὓς ὑποδέδεκται**, 'whom Jason has received'; *ὑπό* does not convey any notion of secrecy, but of hospitality. **οὗτοι πάντες**, including not only Jason and the apostles, but Christians generally. **τῶν δογμάτων**, e.g. *Lex Julia de majestate.* It was treason to acknowledge any other king but Caesar. For reference to the preaching of the kingdom cf. 1 Thess. ii. 12, iv. 14, v. 2, 23. The charge was malevolent as the Jews themselves believed in the coming of the 'King Messiah,' but they knew that the officials could not disregard it. The same charge was brought against our Lord, Lk. xxiii. 2.

8. **ἐτάραξαν.** The magistrates were alarmed; they were satisfied that there was no real truth in the charge, and contented themselves with taking bail or security from Jason and let the apostles go. Probably the condition was attached that they should leave the city.

9. **λαβόντες τὸ ἱκανὸν** = Lat. *satis accipere.* S. Paul left the city under painful circumstances and his converts suffered persecution afterwards, 1 Thess. ii. 14.

10. **Βέροιαν,** 50 miles S.W. of Thessalonica, now Verria, a place of some commercial importance.

11. **εὐγενέστεροι,** of noble birth, Lk. xix. 12, 1 Cor. i. 26; here of noble character displayed in absence of strife and envy. **τὸ καθ' ἡμέραν,** day by day, implying that S. Paul stayed some time. **ἀνακρίνοντες τὰς γραφάς,** 'examining the passages,' i.e. those quoted by S. Paul, cf. 1 Cor. x. 25, 27; Lk. xxiii. 14; Acts iv. 9, etc. **εἰ ἔχοι... οὕτως,** 'whether these statements were so.' Bezan text adds, 'as Paul states them.'

12. **τῶν Ἑλληνίδων.** Ἑλληνίς is a fem. adj. and goes properly with *γυναικῶν*, but it must clearly be extended to *ἀνδρῶν*. It has been pointed out that Sopater, son of Pyrrhus of Beroea (xx. 4), is the only Greek whose father's name is mentioned in accordance with the Greek custom, and this probably implies that he was of good family. In Macedonia the Gospel was accepted by the well-to-do classes.

13. **κἀκεῖ** with **σαλεύοντες,** 'there also' as at Thessalonica; for the figurative use of *σαλεύω* cf. 2 Thess. ii. 2. For similar conduct of the Jews at Antioch and Iconium and Lystra cf. xiv.

14. **ἕως ἐπὶ,** 'as far as to': other MSS. have *ὡς ἐπὶ* which some have wrongly taken to imply that it was a trick to put the Jews off the track of S. Paul, so A.V. The pointed references to S. Paul in these verses shew that he was the chief object of attack.

15. **οἱ δὲ καθιστάνοντες.** *οἱ δὲ* = the Christian brethren of Beroea conducting him. The general view is that he sailed from Dium to the Piraeus. Codex Bezae adds: 'he passed by Thessaly: for he was forbidden to preach the Gospel to them,' which may mean that he coasted along Thessaly: or that he went by land by way of the vale of Tempe and the pass of Thermopylae. In any case the brethren accompanied him as far as Athens. From 1 Thess. iii. 1 it is clear that Timothy joined Paul at Athens, whence he was despatched to Thessalonica. If Silas came to Athens he too must have been sent back as S. Paul was alone at Athens. Both rejoined him at Corinth (xviii. 5).

Athens. 16–34.

16. **Ἐν δὲ ταῖς Ἀθήναις.** Paul had been trained in the religious capital of the world, and now entered its intellectual capital, and was to suffer in its political capital. Athens though decadent had cast her spell over Rome as she had over Macedon. Philosophy of every school flourished—Academic—Peripatetic—Sceptic—Stoic—Epicurean—and the gardens of the Lyceum, the Academy and of Epicurus, as well as the painted porch where Zeno had taught, were crowded with students; most young Romans of position studied at Athens, the premier university of the ancient world, and Cicero addressed the *de Officiis* to his son when he was there. Corinth was the capital of the province of Achaia, Athens itself was an *urbs libera.* **παρωξύνετο,** cf. xv. 39 note. **κατείδωλον,** 'full of idols'; 'wholly given to idolatry' gives a wrong impression. The Athenians were proud of the altars, statues and dedicatory offerings which beautified their city, but there was little or no sincerity of worship. S. Paul wandered through the city seeing its sights (*θεωροῦντος*). Pausanias testifies to the existence of altars to unknown gods along the Hamaxites road. For the form *κατείδωλον* which occurs only here cf. *κατάδενδρος*, 'full of trees.'

17. **διελέγετο.** S. Paul approached the Jews and the God-fearers, but they were not probably numerous in Athens, and he conversed daily in the agora, in the way that Socrates had done 400 years before. He at once became an Athenian to the Athenians and fell in with the customs of the city. Page considers that the real antithesis to *μὲν οὖν* is *ἐπιλαβόμενοι δὲ* and that the other clauses are parenthetical. **ἐν τῇ ἀγορᾷ.** S.W. of the Acropolis, the centre of Athenian life: around it were grouped the main public buildings: temples, porches and porticoes, senate-house, law-courts and shops. The morning was devoted to trade and public business; when business was over, for the rest of the day it was crowded with loungers and gossips, the resort of travelling philosophers and rhetoricians eager to get a hearing from the idle intellectual Athenians. Among such Paul, who had a 'new thing to tell them, would find a ready hearing. 'Market-place' is altogether an inadequate rendering for the great central square of Athens with its exquisite marble buildings of pure white.

18. **τινὲς δὲ καὶ τῶν Ἐπικουρίων.** Epicurus, the founder of the philosophy named after him, flourished 342—270 B.C. His chief doctrines were (1) *Physics:* the world was composed of atoms and

everything, including even the soul of man, was due to their fortuitous concourse; (2) *Ethics:* the chief aim of life was happiness—freedom from pain—calmness of mind (ἀταραξία); (3) *Religion:* this calmness could be attained by freedom from fear of death and of the gods; and Epicurus taught that the soul, like the body, was dissolved at death, and that the gods dwelt apart from the world, 'careless of mankind,' and had no connection with it. These doctrines are best expounded in the great poem of Lucretius *de Rerum natura.* His own life of perfect happiness was the best exponent of his philosophy, as he suffered from a painful and incurable disease. His successors degraded his teaching by converting his philosophy into the profession of mere pleasure and sensuality. **Στωικῶν.** The Stoic philosophy was radically opposed to Epicureanism. The founder was Zeno of Citium in Cyprus, who flourished 340—260 B.C. and taught in the στοὰ ποικίλη or painted porch close to the agora. *Physics:* πῦρ τεχνικόν was the first cause or primal element which, passing through air and water, formed the world. *Ethics:* everything was subordinate to ἀρετή, 'virtue,' and to attain virtue it was necessary to live ὁμολογουμένως φύσει (*convenienter naturae*), i.e. in accordance with the laws of the universe and reason. Everything else—pleasure, pain, wealth—was indifferent (ἀδιάφορον), and towards all else the Stoic was ἀπαθής. This was a noble school in a degenerate world and appealed to some of the noblest of the Romans. Cato, Seneca, Thrasea Paetus and many others suffered martyrdom for their faith. *Religion:* The Stoics held that God was immanent in all created things, and that the soul of man at death passed back again to the great divine Soul. They were Pantheists and destroyed all sense of belief in the life after death, and hence suicide became a noble end to life. But this Pantheistic belief also created the Stoic conception of the universal brotherhood of man, and thus paved the way for Christianity; see further, Introduction. **συνέβαλλον,** sc. λόγον, engaged in conversation with him, cf. iv. 15. **καί τινες ἔλεγον.** Not necessarily the philosophers but probably some of the bystanders in the agora. **Τί ἂν θέλοι...λέγειν.** τί θέλει and τί ἂν θέλοι are equivalent to Latin *quid* (*sibi*) *vult*, cf. *v.* 20, ii. 12; 'what meaning (ἂν θέλοι) can there be in what this babbler says (λέγειν)?' for the potential opt. used only by S. Luke cf. x. 17. **σπερμολόγος οὗτος.** 'This seed-picker,' properly of a rook or crow picking up seeds: hence one who hangs about the shop and the market picking up scraps: and so a parasite or hanger-on. Dem. (269) calls Aeschines σπερμολόγος, περίτριμμα ἀγορᾶς, one who picks up scraps of news and retails them, and

talks fluently without understanding. It was evidently a colloquial and contemptuous expression current at Athens. **Ξένων δαιμονίων**, 'of foreign divinities.' The same charge had been made against Socrates, Anaxagoras, and Protagoras. Plato, *Apol.* 24. It is possible that the use of the plural shews that the Athenians had carelessly imagined that Paul was preaching to them two Gods, Jesus and the Resurrection (*Ἀνάστασις*). They had altars at Athens erected to deified qualities, e.g. Pity and Modesty, and the mistake is not inconceivable.

19. **ἐπιλαβόμενοι**, cf. ix. 27. Probably the Athenians brought Paul before the council of the Areopagus, and their attitude was certainly not friendly. There is no indication of any enthusiasm to follow a new teacher. **ἐπὶ τὸν Ἄρειον Πάγον.** Two views are held, (1) That there was no formal hearing of St Paul's case and that the crowd escorted him to the rugged rocky knoll below the Propylaea of the Acropolis which is ascended by some stone steps cut in the rock and then listened to his discourse. It was here that the council of the Areopagus met in olden time. (2) That S. Paul was brought before the council and that *ὁ Ἄρειος Πάγος* stands for *ἡ βουλὴ ἡ ἐξ Ἀρείου Πάγου*, the most ancient and venerable of Athenian courts, which still retained some of its old prestige and exercised supervision in matters of morals and religion. It met in the *στοὰ βασίλειος* on the outskirts of the agora. The second view is probably correct. **Δυνάμεθα γνῶναι.** The question was courteously put. There was no formal trial but an informal examination.

20. **ξενίζοντα**, 'strange' or 'unusual.' They regarded S. Paul as a teacher of some new foreign religion from the east. **ἀκοάς.** *ἀκοή* in N.T. has three meanings, 'report,' 'power of hearing,' 'ears,' cf. Lk vii. 1.

21. **οἱ ἐπιδημοῦντες ξένοι**, 'but all the Athenians and the foreigners residing in the city found no time for anything else except saying or hearing something new.' **ἐπιδημοῦντες**, cf. ii. 10: **ηὐκαίρουν**, 1 Cor. xvi. 12. S. Luke, with gentle sarcasm, depicts in a single sentence Athens in S. Paul's time. As a great centre of trade and learning it was crowded with foreign residents. **ἢ λέγειν...καινότερον.** The restless craving for novelty was a national characteristic of the Athenians. Demosthenes bitterly contrasts the idle curiosity of the Athenians with the vigour of Philip of Macedon, Dem. *Phil.* 1. 43, cf. also Theoph. *Characters* viii. *περὶ λογοποιίας.* The comparative may indicate that they were always hankering after something newer than the novelty of yesterday, but the phrase may be a colloquialism as Dem. in the

Philippics 156 uses *εἴ τι λέγεται νεώτερον* as well as *λέγεταί τι καινόν* for 'is there any news?'

22. **ἐν μέσῳ**, cf. iv. 7. (*a*) S. Paul, recognizing the religious character of the Athenians, bases his discourse upon their worship of the Unknown God (22, 23). (*b*) He seeks to dispel their ignorance and to shew the folly and uselessness of idolatry by expounding the true nature of God, known and revealed in His relation to the universe and to man. He is the creator and the source of all life and order and cannot be confined in temples, nor represented by idols (24, 25). (*c*) Man is His offspring and partakes of His nature, but in ignorance has given way to idolatry (26—29). (*d*) The time of ignorance is passed and the time for repentance in the face of judgment has come. This has been revealed by 'a man he hath ordained,' and assurance is given by His resurrection from the dead (30, 31). **Ἄνδρες Ἀθηναῖοι.** S. Paul falls in naturally with the Athenian method of public address, when as an act of courtesy *ἄνδρες* is always prefixed to *δικασταί*, *βουλευταί*, etc. **κατὰ πάντα.** The evidence of his eyes as he wandered round the city had forced the conviction upon him. **ὡς δεισιδαιμονεστέρους**, cf. xxv. 19. *δεισιδαίμων* is a neutral word and denotes in a good sense 'reverent' and in a bad sense 'superstitious.' *δεισιδαιμονία* as described by Theophrastus corresponds fairly closely to the English meaning of 'superstition,' but S. Paul does not wish to offend his hearers but to convey his impression (cf. *v.* 23 *εὐσεβεῖτε*) that the Athenians were a religious people. The comparative in Greek and Latin is used to denote the slight excess of the quality defined by the positive: tr. 'somewhat religious.' Ramsay tr. 'more than others respectful of what is divine.' The religious and reverent spirit of the Athenians is attested by Thuc. II. 40; Soph. *O. C.* 260.

23. **διερχόμενος**, 'as I was passing along (i.e. the streets) and closely observing the objects of your worship' (i.e. the temples, altars, etc.). **καὶ βωμόν**, i.e. in addition to the other altars which had definite titles. **Ἀγνώστῳ θεῷ**, 'to an unknown god.' Pausanias I. 1. 4 testifies to the existence of such altars, *βωμοῖς θεῶν ὀνομαζομένων ἀγνώστων*, both at Athens and Olympia: so also Philostratus in *The life of Apollonius of Tyana* who visited Athens about the same time as S. Paul. It would be quite in keeping with Athenian religious sentiment to erect an altar with such an inscription in the case of some special favour which could not be attributed to any known god, or in the case of any peculiar disaster when they did not know what god to appease. S. Paul utilizes the existence of such an altar to testify to the groping after

greater knowledge of the divine unseen power. **ὃ...τοῦτο**, 'that divine nature which ye reverence, not knowing what it is, I declare unto you.'

24. **ὁ θεὸς ὁ ποιήσας**. S. Paul here speaks as a Jew. The Athenian had no conception of 'the God' who was revealed in the whole universe (*κόσμος*) which He had created and over which He ruled with sovereign power, wherein law and order shew the beneficence of divine power. The Greek philosophers had observed the orderly system of the universe but they had not attributed its origin and maintenance to the one God. **ὑπάρχων** carries its full meaning, 'being from the beginning Lord of heaven and earth.' *οὐρανός* and *γῆ* further define *κόσμος*. **ἐν χειροποιήτοις ναοῖς**. S. Paul may have had the words of S. Stephen in his mind, vii. 48; cf. 1 Kings viii. 27. The thought is also familiar in Greek and Latin literature.

25. **προσδεόμενος**, 'needing anything besides,' i.e. to ensure perfection. God was independent of the necessity of receiving offerings from men. Pythagoras taught that 'whoever honours God as though He was in need has failed to see that he thinks himself mightier than God.' Even Lucretius expounded this truth, but from a different standpoint, as he held that the gods did not interest themselves in the world and men: *divom natura...nihil indiga nostri*, Lucr. II. 650. **αὐτὸς διδοὺς**. The participle is causal. So far from needing anything from men, God gives of His own freewill to all living creatures life (*ζωή*) and the means of its continuance (*πνοή*). **πᾶσι** includes clearly all living creatures. With this the Stoics would agree.

26. **ἐποίησεν ἐξ ἑνός**, 'He created of one,' i.e. one man, cf. Gen. i. T.R. reads *αἵματος*, 'of one blood'; so A.V. The Jews alone had any hold of the true meaning of the unity of creation which was fully revealed in Christ Jesus, cf. Col. iii. 11. **κατοικεῖν**, 'so that they might dwell'; the infin. of purpose. This was the object of the creative design. **ἐπὶ παντὸς προσώπου τῆς γῆς**, Gen. ii. 6, xi. 8; Lk. xxi. 34. **ὁρίσας... αὐτῶν**, 'having determined appointed seasons and the bounds of their habitation.' The Athenians were familiar with the Stoic doctrine of *πρόνοια*, but S. Paul owed his belief in the 'providence of God' to the faith of O.T. The Hebrews believed that they were chosen by God for His own special purpose, and that their land was chosen for them to fit them for that purpose. There was no idea of chance or of fate in the Jewish faith but only of the will of God. This truth S. Paul, like the Hebrew prophets, extends to other races and countries. **καιρούς**, i.e. the periods of time allotted to each nation: elsewhere of the seasons of the year, xiv. 17.

27. **ζητεῖν**, infin. of purpose; dependent in thought upon *v.* 26. **εἰ ἄρα γε ψηλαφήσειαν**. The optative with *εἰ ἄρα γε* (cl. Gk *εἴ πως*, Lat. *si forte*) expresses hope, 'if haply.' It was the real intention of God's providence in creation and in history. Others maintain that the phrase indicates a contingency which is not likely to happen. **ψηλαφήσειαν**, 'they might feel after,' cf. 1 Jn i. 1. It was open to men to 'feel' the presence and power of God in the world around them, though they could not see Him with their eyes. But the word may have its classical meaning of 'groping after,' 'guessing at truth': cf. Is. lix. 10; Plato, *Phaedo*, 99 B. The inscription 'to an unknown God' rather points to the latter meaning. But if S. Paul was looking at the knowledge of God from his own point of view, it must certainly refer to the assurance of the feeling of the heart: cf. Rom. i. 19, 20. **καί γε** has better authority than *καίτοιγε*, 'and yet,' 'and that though.' **οὐ μακρὰν ...ὑπάρχοντα**: note the recurrence of *ὑπάρχειν*, *vv.* 24, 27, 29. The nearness of God is not merely local but spiritual. The Stoics would approve, as their doctrine of Pantheism would seem to them to be in accord with S. Paul. 'God is near thee; God is with thee; God is within,' Seneca: cf. also *Jupiter est quodcumque vides quodcumque moveris*, Lucan, *Phars.* IX. 580. But S. Paul goes on to shew how Stoicism had grasped only half the truth in their identification of God with all nature. God is apart from nature, independent of the world and man, and the source of their life.

28. **ἐν αὐτῷ...ἐσμέν**. A translation in Syriac of four Greek lines, said to be taken from the lost *Minos* of Epimenides, has been discovered and retranslated by Mr A. B. Cook into Greek as follows:

> Σοὶ μὲν ἐτεκτήναντο τάφον, πανυπέρτατε δαῖμον,
> Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί·
> Ἀλλὰ γὰρ οὐ σὺ θάνες, ζώεις δὲ καὶ ἵστασαι αἰεί·
> Ἐν σοὶ γὰρ ζῶμεν καὶ κινεόμεσθα καὶ εἴμεν.

It is clear that S. Paul is loosely quoting the fourth line of this poem here and the second line in Tit. i. 12. Jerome says on Tit. i. 12 that the quotation comes from a poem entitled *περὶ χρησμῶν*, which might well have been the alternative title of the poem of Epimenides. Probably in the poem Minos is addressing Zeus, and he calls the Cretans liars because they claimed that Zeus was dead and that they had built his tomb, whereas he was alive. S. Paul uses the pagan poet's line to shew that all man's physical, intellectual and spiritual qualities depend upon God. **Τοῦ γὰρ καὶ γένος ἐσμέν**. *τοῦ*, the article, is used in poetry for the dem. pronoun. The words are quoted from

the works of the Stoic Aratus (B.C. 270) of Soli in Cilicia, *Phaenomena* 5. As S. Paul refers to poets it is probable he had in his mind the similar words of Cleanthes (B.C. 300) *Hymn to Zeus*, 5

ἐκ σοῦ γὰρ γένος ἐσμέν.

S. Paul quotes elsewhere from the classics: φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί, 1 Cor. xv. 33. He uses the words of the Stoic poets to point to the doctrine of God's divine Fatherhood, a conception far beyond pagan philosophy.

29. **γένος.** If we are the offspring of God and He is our Father, all idolatry is *ipso facto* condemned. God cannot be like the mere work of men's hands. 'Thou shalt not mould Him of silver and gold, a true likeness cannot be found of this material.' Seneca, *Ep. Mor.* XXXI. 11. **χαράγματι...ἀνθρώπου.** χαράγματι is in apposition with λίθῳ, etc., 'a thing graven' or carved. χαράττειν is used of stamping a coin. **τέχνης**, the manual skill. **ἐνθυμήσεως**, the mental conception. Even the famous chryselephantine statue of Athena would come under S. Paul's condemnation. Greek poets and thinkers had ridiculed the hollowness of idolatry but not its wickedness, and none had risen to the scorn of the prophets of the O.T.: cf. Is. xliv. 15. **τὸ θεῖον.** Tr. 'the Godhead' or 'the divine nature.'

30. **τοὺς μὲν οὖν...ἀγνοίας.** Why had God left man in ignorance if the message of Paul was true? To this question, here as at Lystra (xiv.), he cannot give a complete answer, but he leaves the solution in God's hands, being certain of one thing, that what had been in the past was in accordance with the divine plan. (1) The infancy of the race of man as of every child is a time of ignorance gradually passing into knowledge. This God permitted, Acts xiv. 16. (2) When there is no knowledge there can be no imputation of guilt, so God 'overlooked' those times. The verb ὑπεροράω is used in LXX., Ps. lv. 1, etc., of neglecting, despising, but that cannot be the meaning here. S. Paul thus emphasizes the difference between the condition of the past and the perfect revelation of the present. If the Athenians and others neglect so great a salvation they will not be in the same case as their ignorant forefathers. **πάντας πανταχοῦ μετανοεῖν.** The Stoic, convinced of his own self-sufficiency, would have no sense of the need of repentance. To the Epicurean who denied any connection between God and man the call to repentance would seem absurd. Neither had any idea of the personal responsibility of man to God or of judgment to come.

31. **ἔστησεν ἡμέραν.** God created the world for a purpose, and

that purpose is righteousness, and a day will come (which S. Paul then thought to be closely imminent) when as Judge He will arraign man before Him and try him by the standard of righteousness: Ps. ix. 8, xcvi. 13, etc. **ἐν ἀνδρὶ ᾧ ὥρισεν.** *ᾧ*, relative attraction, 'by a man whom he hath appointed.' *ἐν*, cf. Mt. ix. 34; 1 Cor. vi. 2. A whole flood of light is shed upon these words if we remember that the thought, so prominent in S. Paul's mind at this time, was the nearness of Christ's second coming to judge the world, 1 Thess. iv. 15. **πίστιν παρασχὼν πᾶσιν**, 'giving assurance (or proof) to all.' (1) Assurance of the power and office of Christ by His resurrection (Rom. i. 4), and that as Christ was raised all men would be raised (1 Cor. xv. 12 foll.). (2) Assurance of salvation to all men through faith in Jesus Christ (Acts iv. 12). We can picture the interest of the Athenians as they listened to S. Paul's argument, which contained nothing distinctively Christian until he reached this last brief sentence, and even then the name of Jesus was not mentioned: and yet he had preached to them Jesus and the resurrection, and gradually led them on to this great climax, starting from what they understood and appreciated.

32. **ἀνάστασιν νεκρῶν.** Tr. 'a resurrection of dead men.' S. Paul had only spoken of the resurrection of Jesus, but the idea in itself was ridiculed by Stoics and Epicureans alike, and they refused to listen any more: cf. 1 Cor. i. 23. But the audience did not consist only of philosophers, and there were others who felt that if they could understand Paul's message they might find the solution of the enigmas of life and were willing to hear further.

33. **οὕτως**, 'thus': with this result S. Paul left the court.

34. **ἄνδρες κολληθέντες**, cf. v. 13; note that *ἄνδρες* is not strictly correct. **Διονύσιος**, clearly a member of the council, and therefore a man of some position, as he must have held the office of Archon. Tradition calls him the first bishop of Athens. **Δάμαρις**, probably identical with *δάμαλις* = a heifer. Athenian social law would not have allowed any woman of high position to be present. But the educated women like Aspasia, as far back as the time of Pericles, had broken down the rules of the exclusion of women from public intercourse. S. Paul had tried to be an Athenian to the Athenians, and the result was very disheartening. He had tried to approach the 'wisdom of the world' upon its own ground; he never tried again and wrote no letter to the Athenians. He went on to Corinth, where the people likewise prided themselves upon *γνῶσις* and *σοφία*, but S. Paul preached to them 'Christ the power of God and the wisdom of God': 1 Cor. i. 17—iii. 19.

Ch. xviii. Corinth. 1–17.

1. **εἰς Κόρινθον.** Corinth had been destroyed by Mummius in 146 B.C.—an act of gross vandalism—but it had been restored by Julius Caesar, and at the time of S. Paul's visit it was the capital of Achaia and the seat of Roman government. Astride the isthmus with its two ports of Cenchreae and Lechaeum, Corinth looked east and west and was the great mart of exchange in direct communication with Rome and Ephesus and the east. All sorts and conditions of men were congregated in the city—Greeks, Orientals, Romans and Jews. Its life presented peculiar attractions and peculiar difficulties for the spread of the Gospel. Many difficulties—faction and strife, pride of knowledge and wisdom, danger of idolatry, social disorder, vice and loose living—threatened the life of the infant Corinthian church, but in spite of much bodily weakness and soreness of heart S. Paul dealt fearlessly with them all in person and in his letters. The first Epistle to the Corinthians, written from Ephesus during the third journey, tells us more than any other book of the New Testament about the life of a Christian community, and the second, written from Macedonia, is the most intensely personal of all S. Paul's letters.

2. **Ἀκύλαν...καὶ Πρίσκιλλαν,** cf. Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19. Aquila was probably a Jewish freedman, a Pontian Jew who had migrated to Rome. It is impossible to determine whether he and his wife Priscilla (diminutive of Prisca) were already Christians, but as no mention is made of conversion and baptism it is reasonable to suppose that they were. S. Paul may very likely have been first attracted towards Aquila as being engaged in the same trade. As usually Priscilla's name is mentioned first, it has been conjectured that she was of higher social rank and of better education. They were with S. Paul subsequently both at Ephesus and Rome. **προσφάτως,** 'recently,' a rare word used metaphorically. *πρόσφατος*, lit. 'freshly-slaughtered.' **διὰ τὸ διατεταχέναι...Ῥώμης.** The edict is mentioned by Suetonius, *Claud.* 25: *Judaeos impulsore Chresto assidue tumultuantes Roma expulit.* Dio Cassius says that the edict was not carried out on account of the great number of the Jews: cf. xxviii. 15. Neither Tacitus nor Josephus refer to it. The probability is that disturbances between the Jews and the Christians 'about the Christ' led to the interference of the Emperor; and Suetonius, who is not a very sound historian, did not obtain exact information. Ramsay dates the edict A.D. 50, but it may well have been a year earlier.

3. **διὰ τὸ ὁμότεχνον**, peculiar to S. Luke in N.T.; the Bezan text adds ὁμόφυλον, 'of the same race.' **σκηνοποιοί**, tent-makers. S. Paul had followed probably his father's trade, and every Jew was compelled to learn a handicraft. Tents were often made of the material woven from *cilicium*—the hair of the goats of Cilicia—and hence tent-making would be a local trade at Tarsus. For S. Paul following his trade cf. xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8.

4. **διελέγετο**. The imperfects ἔμενεν, ἠργάζοντο, διελέγετο, ἔπειθεν denote a continuous effort in the synagogue which was not attended with much success. **ἔπειθεν**, 'sought to persuade.' **Ἕλληνας**, i.e. the God-fearers attached to the synagogue.

5. **ὅ τε Σίλας καὶ ὁ Τιμόθεος**. Both Silas and Timothy are associated with S. Paul in his letters to the Thessalonians written from Corinth: cf. also 2 Cor. i. 19. **συνείχετο τῷ λόγῳ**, 'he was wholly absorbed in his preaching.' He knew nothing amongst them save Christ crucified and raised from the dead, 1 Cor. ii. 2. *συνέχομαι* occurs six times in the Gospel and three times in the Acts; it denotes 'being held fast by' and so 'entirely engrossed in': cf. xxviii. 8; Lk. iv. 38, viii. 37.

6. **ἐκτιναξάμενος**, cf. xiii. 51; Mt. x. 14; Neh. v. 13. S. Paul's work passed through three stages at Corinth. (1) Work amongst the Jews in the synagogue, ending in violent opposition. (2) Amongst the Gentiles, 1 Cor. ii. 1–5. The vision (*vv.* 9–10) shews that he was almost in despair of success. (3) A long period of steady work after the crisis was passed (*v.* 11). **Τὸ αἷμα ὑμῶν**, cf. Mt. xxvii. 25; Ez. xxxiii. 6. A Hebraistic expression denoting not so much a curse as a disclaimer of all responsibility. **καθαρός**, sc. *ἀπὸ τοῦ αἵματος*, cf. xx. 26.

7. **μεταβὰς ἐκεῖθεν**, sc. from the synagogue. **Τιτίου Ἰούστου**. Some MSS. omit Τιτίου, others read Τίτου. Justus elsewhere in the Acts is a second name, i. 23; cf. also Col. iv. 11. He was probably a Roman and a proselyte or God-fearer; and thus S. Paul would be brought into contact with the more educated members of the community. Harnack notes the care with which S. Luke gives the names of the owners of the houses in which S. Paul and S. Peter stayed. **συνομοροῦσα**. S. Paul probably continued to lodge with Aquila and Priscilla, but the house of Justus became the centre of his new work.

8. **Κρίσπος**, cf. 1 Cor. i. 14. S. Paul as a rule delegated baptism to others, but at Corinth he had baptized Crispus and Stephanas and Gaius. It is probable that, on the defection of Crispus, Sosthenes took

his place as leader of the synagogue. **ἐπίστευον.** The mention of Crispus points to few Jewish converts; the imperfect *ἐπίστευον* to continuous success amongst the non-Jewish population.

9. **δι' ὁράματος.** At crises in S. Paul's life when the outlook was darkest (cf. 1 Cor. ii. 3) the Lord Jesus appeared to him: cf. xxii. 17, xxvii. 23. **Μὴ φοβοῦ,** Is. xlii. 6; Lk. i. 13, etc.; Acts xxvii. 24. The pres. imper. has its full force, 'cease from fears and continue preaching.' **ἀλλὰ λάλει...σιωπήσῃς.** The combination of the positive and negative command adds solemnity and force: cf. xiii. 11.

10. **τοῦ κακῶσαι,** cf. xii. 1. *τοῦ* with infin., cf. v. 31. **λαός ἐστι,** i.e. people chosen by God but not from among the Jews, cf. ii. 47. Most of S. Paul's adherents were drawn from the Gentiles of the lower classes (1 Cor. i. 26), but Erastus the public treasurer of the city was amongst them, Rom. xvi. 23.

11. **Ἐκάθισεν,** cf. Lk. xxiv. 49. Paul made Corinth the 'seat' of his labours, which clearly extended during these 18 months to Cenchreae and other places in Achaia: 2 Cor. i. 1, xi. 10.

12. **Γαλλίωνος.** In A.D. 44 Claudius had reversed the policy of Tiberius, who had united Achaia with Macedonia in A.D. 15, and restored Achaia to the senate, and at this time it was under the rule of a proconsul. Gallio was the brother of Seneca, and from Seneca's epistles we gather that he caught a fever in Achaia. An inscription recently discovered shews that he was proconsul probably in 51–52 A.D., and thus the attack upon S. Paul was made towards the end of his stay in Corinth, the Jews taking advantage of the advent of a new proconsul to prefer a formal charge. Statius and Seneca both speak of his gentle disposition, and he seems to have been negligent and indifferent in public affairs. His real name was Marcus Annaeus Novatus and Lucius Junius Gallio was an adopted name.

13. **Παρὰ τὸν νόμον.** The Jewish accusers really meant that Paul's teaching was subversive of the Jewish law, but they purposely used an ambiguous term, charging S. Paul with teaching an *illicita religio*. Gallio however quickly detected their design and saw that there was no case of illegality in Paul's preaching and that it did not come within his cognizance.

14. **Εἰ μὲν ἦν...πονηρόν.** 'If it had been a case of some crime or vile misdemeanour,' i.e. against the state and the Roman government. **κατὰ λόγον,** 'as is reasonable.' **ἀνεσχόμην,** Hellen. for *ἠνεσχόμην*: with gen. as in cl. Gk.

15. **εἰ δὲ...καθ' ὑμᾶς.** 'But if there are questions about a word and

names and your law, see to it for yourselves.' **εἰ** with the indic. marks that there is no doubt about the facts stated. **λόγος** and **ὀνόματα** clearly refer to the claim that 'Jesus is the Messiah.' **ὄψεσθε**, the fut. is equivalent to the imper., a construction commoner in Latin than in Greek. **κριτὴς...εἶναι.** Thus S. Paul gained the support of the Roman government at Corinth to the extent that the preaching of Christianity should be free from Jewish molestation and imperial restraint, provided it did not conflict with the law of Rome.

16. **ἀπήλασεν.** He ordered the lictors to clear the court.

17. **πάντες...ἔτυπτον.** The MSS. differ, but the insertion of **οἱ Ἕλληνες** has good authority. The populace seized the occasion to attack the Jews. Whether Sosthenes was subsequently converted cannot be inferred with certainty, as he may not be identical with S. Paul's companion, 1 Cor. i. 1. **οὐδὲν...ἔμελεν.** The words have become almost a proverb, and Gallio the type of the ruler indifferent to religion, but there is nothing to support this in Luke's narrative. If Sosthenes was beaten by the Greeks Gallio evidently thought that the trivial charges against S. Paul merited such retaliation: if he was beaten by his own countrymen Gallio would not interfere with a question which only concerned the Jewish religion.

Return to Jerusalem and Antioch: Beginning of Third Missionary Journey. 18–23.

18. **ἡμέρας ἱκανὰς**, i.e. 'a considerable time,' cf. viii. 11. **ἀποταξάμενος**, always in N.T. of 'taking leave': a use confined to N.T. and to the middle voice, Lk. ix. 61, xiv. 33. **κειράμενος ἐν Κενχρεαῖς.** The grammar is somewhat loose, but the author clearly refers to S. Paul. Cenchreae was the eastern port of Corinth, cf. Rom. xvi. 1. The vow was probably connected with the visit to Jerusalem and was a modified form of the Nazirite vow, cf. xxi. 24. The hair shorn at Cenchreae would then have been taken to the temple and offered together with the hair shorn at the completion of the vow. At a distance from Jerusalem a man making a vow seems to have 'cut' his hair (*κείρασθαι*) and not to have been absolutely shorn (*ξυρᾶσθαι*), cf. 1 Cor. xi. 6. Others connect the vow with his deliverance from danger at Corinth.

19. **κατήντησαν.** The voyage across the Aegean with a favourable wind could be accomplished in two or three days. **κἀκείνους**, i.e. Aquila and Priscilla.

20. **αὐτῶν**, i.e. the Jews.

21. **ἀποταξάμενος**. Bezan text adds, 'I must by all means keep the feast that cometh in Jerusalem': so A.V., probably the Passover 52–53 is referred to.

22. **κατελθὼν**. Coming down (from the high seas) to Caesarea he went up to Jerusalem. *ἀναβαίνω* and *καταβαίνω* are used of the journey to and from the capital, viii. 15, xxiv. 1. This was the fourth occasion on which S. Paul visited Jerusalem. **τὴν ἐκκλησίαν**, i.e. at Jerusalem, the mother church of Christianity. This hurried journey is clearly connected with S. Paul's vow and his observance of the law of the Jews.

23. **τὴν Γαλατικὴν**. He once more visited the churches of Lycaonia-Galatica and Phrygia-Galatica, passing through the Cilician gates, cf. xvi. 6. The real narrative of the new work of the third journey begins at Ephesus.

The Work of Apollos at Ephesus. 24–28.

24. **Ἀπολλῶς**. Apollos was a well-educated Alexandrian Jew. The Jews had from the time of the foundation of Alexandria, B.C. 332, a large settlement in the city; it was here that the Hebrew scriptures were translated into Greek (the Septuagint), and Alexandria became the home of Jewish philosophy, of which Philo was the chief exponent. Apollos visited Corinth and his eloquence and learning made a great impression, and a certain section called themselves the party of Apollos, though there is no evidence whatever of any friction between him and S. Paul. Cf. 1 Cor. i. 12, iii. 5, iv. 6, xvi. 12; Titus iii. 13. **λόγιος... δυνατὸς**, 'an eloquent man and well versed in the scriptures.' In later Greek λόγιος means 'eloquent,' in cl. Gk. it can mean either 'learned' or 'eloquent,' cf. vii. 22.

25. **κατηχημένος...κυρίου**, 'instructed in the way of the Lord.' Apollos had been instructed in the Christian faith. For *κατηχεῖσθαι* of oral instruction cf. Lk. i. 4. For *ὁδὸν* cf. ix. 2 n. Codex Bezae adds 'in his own country.' **ζέων**, 'being fervent,' lit. 'boiling.' **τῷ πνεύματι**, 'in his spirit,' not the Holy Spirit, cf. Rom. xii. 11. **τὸ βάπτισμα Ἰωάνου**, cf. xix. 1–7. Apollos had learnt 'the facts of the life and death of Jesus' and taught them accurately (*ἀκριβῶς*), but like John the Baptist himself he did not know all, and had not been baptized 'into the name of Jesus' nor received the power of the Holy Spirit, cf. Lk. iii. 16. It is clear that at Ephesus and perhaps elsewhere there were disciples of John the Baptist who accepted his teaching of the baptism of repentance

in view of the advent of the Messiah; they had learnt further the facts about Jesus and thus were in a half-developed stage in the Christian faith.

26. **ἀκριβέστερον**, 'expounded to him more accurately.' We are not told that their work was crowned with the gift of the Holy Spirit as in xix. 6, but it is clear that he now fully learnt that Jesus was the Messiah, *v.* 28.

27. **προτρεψάμενοι**, 'encouraged him and wrote to the disciples' for letters of commendation, cf. xxviii. 21; 2 Cor. iii. 1. Codex Bezae adds that Apollos' desire to go to Corinth was due to the entreaty of some Corinthians staying in Ephesus. **συνεβάλετο.** The use of *συμβάλλομαι*, 'contribute,' 'help,' is classical, but only here in N.T. with dative of the person. **τοῖς πεπιστευκόσιν**, 'those who had accepted the faith.' Apollos strengthened the faith of those who had believed and was powerful in debate against those who did not, cf. 1 Cor. iii. 6. **διὰ τῆς χάριτος**, 'by grace,' with *συνεβάλετο*, i.e. 'by the grace of God,' or possibly, 'by his charm,' cf. Col. iv. 6. S. Paul attributes his own success to the grace of God, Rom. xii. 3, xv. 15; 1 Cor. xv. 10.

28. **εὐτόνως**, Lk. xxiii. 10. **διακατηλέγχετο.** The two prepositions have their full force, 'he thoroughly refuted by argument.' S. Luke does not state that he converted them.

Ch. xix. Ephesus: The Baptism of John. 1–7.

1. **τὰ ἀνωτερικὰ μέρη.** The phrase is vague and general. The inland districts of Asia are clearly referred to. S. Paul probably reached Ephesus by the valley of the Cayster and not by the great eastern highway. Ch. xix. carries on the narrative from xviii. 23. Codex Bezae says that it was Paul's own intention to go to Jerusalem, but 'the Spirit bade him return to Asia.' **Ἔφεσον.** Ephesus was the most important city in Asia, from which the great roads radiated north and south and east. It was a centre of oriental superstition, Hellenic culture and Roman law and government, and a great mart of the nations trading east and west. There are four stages in S. Paul's work at Ephesus. (1) The incident of John's disciples on his arrival. (2) Three months teaching in the synagogue. (3) Two years work amongst the Gentiles with the school of Tyrannus as the centre. (4) The determination to go to Rome followed by the riot due to the silversmiths at the close of his ministry in the city.

2. **Εἰ...πιστεύσαντες.** For the form of direct question cf. i. 6 n. The aorist part. is certainly temporal and not causal, 'when ye accepted the faith.' **εἰ...ἔστιν.** It is customary to supply *δοθέν* or *ἐκχυνόμενον* (so R.V.) on the assumption that these disciples must have heard of the Spirit, though they had not heard of the gift at Pentecost. But the words themselves clearly mean that these disciples had been baptized with the baptism of repentance, and at the time of their baptism had not even heard 'whether there is a Holy Spirit.' S. Paul, surprised at the answer, enquires under what formula they were baptized.

3. **Εἰς τὸ Ἰωάνου βάπτισμα**, i.e. into the baptism of repentance. They were evidently not acquainted with the Messianic teaching of John that his baptism was preparatory for One who would come after him, who would baptize with the Holy Spirit and with fire. This S. Paul expounds to them, explaining that in belief in Jesus these conditions were fulfilled, cf. i. 5, xi. 16. Great prominence is given to the mission and teaching of the Baptist in the four Gospels, especially by S. Luke and S. John: for other references in the Acts cf. i. 5, x. 37, xi. 16, xiii. 24.

4. **εἰς τὸν ἐρχόμενον**, cf. Mt. iii. 11. The position of the phrase before *ἵνα* is emphatic. *ἵνα* denotes at once the purport of what John said and his purpose in saying it.

6. **ἐπιθέντος...χεῖρας.** The laying on of hands is closely connected with the 'Baptism in the name of Jesus,' and is the symbol of the gift of the Spirit, viii. 17. **ἐλάλουν...ἐπροφήτευον**, 'they began to speak with tongues and prophesy,' cf. ii. 4.

In the Synagogue and the School of Tyrannus. 8–20.

8. **πείθων.** The present part. has the force of 'trying to persuade.'

9. **ἐσκληρύνοντο**, cf. Rom. ix. 18. The force of the middle, 'hardened *their* hearts.' **ἠπείθουν**, refused alike to obey and to believe. The imperfects mark the continual efforts of S. Paul and the continuous rejection by the Jews. **ἀποστὰς**, cf. xviii. 7 for similar conduct at Corinth. **καθ' ἡμέραν.** Codex Bezae adds 'from the fifth to the tenth hour,' i.e. in the time after business hours had ceased. **ἐν τῇ σχολῇ Τυράννου.** In the school or lecture hall of Tyrannus. *σχολή* properly = 'leisure,' and as leisure was frequently employed in listening to philosophers it came to denote discussion, and lastly the building in which the discussion took place. Nothing is known of Tyrannus: he

may have been a teacher of rhetoric or philosophy, after whom the building had been named.

10. **ἔτη δύο.** There is no real discrepancy between this statement and the record of the 'three years' stay in xx. 31. The events recorded, *vv.* 1–8 and 21–41, occupied the additional year. **πάντας...Ἀσίαν.** Numbers would visit the capital of the province and S. Paul probably visited the provincial towns, and to this period may be assigned the foundation of the 'Seven churches' in Asia, Rev. i. 11.

11. **οὐ τὰς τυχούσας**, note the litotes, 'unusual,' 'special'; sc. extraordinary miracles such as exorcists could not work. **ἐποίει**, 'continued to work.'

12. **καὶ ἐπὶ τοὺς ἀσθενοῦντας**, 'even to the sick,' because they could not be reached by the hands of the apostle. **σουδάρια ἢ σιμικίνθια.** Graecized forms indicating the spread of the Latin language: *sudaria* were 'napkins,' Lk. xix. 20; *semicinctia* small aprons worn by artisans. Such would be worn by tentmakers. **τὰς νόσους, τά τε πνεύματα.** S. Luke here, as usual, carefully distinguishes between physical and mental diseases, cf. Lk. vi. 17, viii. 2, xiii. 32.

13. **τῶν...ἐξορκιστῶν**, 'certain of the Jewish exorcists who went from place to place.' 'Exorcism' was practised amongst the Jews, cf. Mt. xii. 27. They employed incantations and charms, and more especially the recitation of some particular name. **Ὁρκίζω.** The two accus. are classical: *ὑμᾶς* external, *Ἰησοῦν* internal, cf. Mk v. 7; 1 Thess. v. 27.

14. **Σκευᾶ**, Doric genitive; probably a Latin name adapted to Greek. He was a member of one of the high-priestly families. Cod. Bez., 'The sons of one Sceva, a priest,' note the omissions.

15. **γινώσκω...ἐπίσταμαι**, 'I recognize...I know,' but probably here there is no real distinction in meaning.

16. **ἀμφοτέρων.** Seven had been mentioned, but on this occasion only two were present: there is no need to alter to *αὐτῶν*. There is evidence in late Gk of the use of *ἀμφότεροι* for 'all,' and so some would render here.

18. **τῶν πεπιστευκότων**, 'those who had accepted the faith' but who had not yet abandoned their old habits and now came 'openly confessing and acknowledging their practices.' *ἐξομολογούμενοι* clearly governs *πράξεις*, cf. Mk i. 5.

19. **ἱκανοί**, i.e. a considerable number of magicians. The former verse refers to those who had come under their influence. **τὰ περίεργα**, 'magic arts.' Perhaps a technical term. They recognized the futility

of all their 'spells' in face of the power of the name of Jesus. The verb περιεργάζομαι = meddling in affairs best left alone, occurs 2 Th. iii. 11. Socrates was accused of being a 'busybody,' Plato, *Apol.* 19 B. **τὰς βίβλους**, i.e. the parchment which contained the charms or incantations well known in antiquity as 'Εφέσια γράμματα. The burning of the ornaments, pictures, etc., in the Piazza del Marco at Florence at the instance of Savonarola is somewhat parallel. **ἀργυρίου**, 50,000 drachmae is a very large sum, equivalent to £2000.

20. **κατὰ κράτος**, adverbial, 'mightily,' only here in N.T. This rubric of progress marks another definite stage in the work. S. Paul's thoughts were now directed to Rome.

PART VI.

Paul turns to Jerusalem and Rome.
xix. 21—xxviii.

(*a*) Third missionary journey continued. N.B.—S. Paul's work of founding churches was finished at Ephesus. Henceforth he looks to his final objective, Rome, but keeps in touch with the churches by revisiting them and sending them letters.

(1) Projected visits. Timothy and Erastus despatched to Macedonia. xix. 21–22.

(2) The riot at Ephesus in connection with the silversmiths precedes his departure. xix. 23–41.

(3) Journey through Macedonia and Achaia (three months at Corinth); plot to kill Paul. xx. 1–3.

(4) Return through Macedonia and voyage to Jerusalem with the delegates of the churches. xx. 4–xxi. 15. *Route:* Philippi, Troas (Eutychus), Assos, Mitylene, Miletus (farewell to the Ephesian church), Cos, Rhodes, Patara, Tyre (first warning not to go to Jerusalem), Caesarea (Philip and his four daughters; second warning; Agabus foretells Paul's arrest).

Points to be noticed: (1) Date, 56–57 A.D. (2) Plan: (*a*) To present the offerings of the churches to the church at Jerusalem; (*b*) To shew his attachment to the Jewish faith by keeping Pentecost at Jerusalem.

Epistles: 2 Corinthians, written from Macedonia, and the Epistle to the Romans, which deals most fully with the Jewish-Gentile controversy, probably from Corinth.

(*b*) Paul at Jerusalem. xxi. 16—xxvi. His attempt to vindicate his adherence to the Jewish religion and his championship of the universal Gospel lead to his final rejection by the Jews.

(1) His reception by the church; the vow of the Nazirites. xxi. 17–26.

(2) Attacked in the temple by the Jews; intervention of Lysias; Paul's address to the people and appeal to his privilege as a Roman. xxi. 27—xxii. 29.

(3) First trial of Paul, before the sanhedrin; his defence of his life and mission. xxii. 30—xxiii. 10.

(4) The vision of Jesus; in consequence of the plot to kill him he is sent under escort to Caesarea. xxiii. 11–35.

(*c*) Paul at Caesarea: two years a prisoner in Roman custody.

(1) Second trial, before Felix; the case deferred; discourse with Felix. xxiv.

(2) Festus succeeds Felix; third trial, before Festus; Paul appeals to Caesar. xxv. 1–12.

(3) The visit of Agrippa and Bernice followed by fourth trial, before Agrippa and Festus; Paul's final defence. xxv. 13—xxvi.

(*d*) The voyage to Rome.

(1) Caesarea to Malta. *Route:* Sidon, Myra, Crete (Fair Havens), 14 days tempest; the shipwreck in S. Paul's Bay at Malta. xxvii.

(2) Paul and his companions at Malta; Publius the chief man of the island. xxviii. 1–10.

(3) Voyage continued to Rome. *Route:* Syracuse, Rhegium, Puteoli, Appii Forum, The Three Taverns. xxviii. 11–15.

(*e*) Paul a prisoner at Rome; his conference with the Jews; his rejection and two years ministry in captivity. xxviii. 16–31.

Points to be noticed.

(1) Dates: (*a*), (*b*), 56–57 A.D.; (*c*), (*d*), (*e*), 58–62.

(2) S. Luke, by devoting so many chapters to the narrative of S. Paul's final rejection by the Jews, shews how much importance he attached to it. The claims of Gentile Christianity were vindicated and upheld, and the rejection of Paul led to the ultimate triumph of the universal Gospel. N.B.—The narrative of the voyage is at once a masterpiece of literary skill and the most priceless nautical document of the ancient world.

Epistles: For the Epistles written from Rome see Epilogue.

The Silversmiths of Ephesus. 21–41.

21. **διελθών.** This projected tour is probably referred to in 1 Cor. xvi. 5. While he was at Ephesus S. Paul was in communication with Corinth and wrote the first Epistle. The difficulties at Corinth caused him great anxiety, and the question of the number of visits he made to Corinth and of letters he wrote is one of the most difficult in N.T. The situation in 2 Cor. is best explained by the assumption that S. Paul in the interval between the writing of the two Epistles went by sea to Corinth and that the visit was very painful to him, 2 Cor. ii. 1, xii. 14, xiii. 1. **Ἰερουσόλυμα.** In order (1) to take the collections from the Macedonian, Achaean and other churches, xxiv. 17; 1 Cor. xvi. 3; (2) to bring the new churches into communion with the mother church. **Ῥώμην.** When Paul had won victories in the great outlying strategic centres he would conclude with a mission to the heart of the Empire, cf. xxiii. 11; Rom. i. 13.

22. **Τιμόθεον καὶ Ἔραστον.** Timothy joined Paul in Macedonia and is associated with him in 2 Cor. i. 1, cf. also 1 Cor. xvi. 10. It is not certain that Erastus is to be identified with the 'city treasurer' of Corinth mentioned Rom. xvi. 23; 2 Tim. iv. 20. **εἰς τὴν Ἀσίαν,** *εἰς* = *ἐν*. The mention of Asia seems to imply work outside Ephesus, in provincial towns.

24. **ἀργυροκόπος.** Demetrius may have been the master of the trade guild. The different trades were formed into guilds and plied their trades in separate quarters of the city. In Athens to this day an ancient street is entirely filled with cobblers' shops. Similar customs existed throughout the Middle Ages in England, to which the names of streets in our old cities still bear witness. **ναοὺς.** These were small models of the shrine of the great goddess with a figure of the goddess inside holding a cup in one hand and a tambourine in another. Many have been found in terra-cotta or marble, but none in silver. Her temple at Ephesus was one of the wonders of the world. The Ephesian Artemis, an Asiatic goddess, must not be confused with the huntress Artemis of the Greeks and the Diana of the Romans; she was the great mother (*μεγάλη Μήτηρ*), many-breasted, the symbol of life and fertility. Her worship was introduced at Rome under the name of Cybele and her festival was known as the Megalensia. **τεχνίταις,** 'artisans'; possibly a superior guild to the *ἐργάται* who probably worked in marble or terra-cotta.

25. **ἡ εὐπορία**, 'wealth': only here in N.T.

26. **Ἐφέσου**. Codex Bezae inserts *ἑνός*, but the genitive which is truly partitive can stand alone.

27. **τοῦτο...τὸ μέρος**: either (1) trade, business, or (2) supply *ἐργασίας*, 'this branch of the business.' The success of S. Paul touched their pockets, hence their opposition. Cf. xvi. 19, a similar case at Philippi. **ἀπελεγμόν**, lit. rejection and so contempt, not found elsewhere in cl. Gk or LXX. **τῆς μεγάλης θεᾶς**. S. Luke preserves the correct title of the goddess, an excellent instance of his precise historical knowledge: cf. *τῇ μεγίστῃ θεᾷ Ἐφεσίᾳ Ἀρτέμιδι*, inscr. in Brit. Mus. **μέλλειν τε καὶ**. *τε*=and, *καὶ*=even, emphasising *καθαιρεῖσθαι*. **τῆς μεγαλειότητος**, cf. Lk. ix. 43. The gen. may be partitive, 'she should lose part of her magnificence,' or separative, 'be deposed from her magnificence.' The former in spite of R.V. is preferable.

28. **Μεγάλη ἡ Ἄρτεμις Ἐφεσίων**. *μεγάλη* is usually taken as predicative, but the words may be a prayer, 'O mighty Artemis of the Ephesians.'

29. **εἰς τὸ θέατρον**. The theatre of Ephesus was 495 feet in diameter and capable of holding 24,500 people, and was in full view of the temple. **Γαΐον καὶ Ἀρίσταρχον**. Aristarchus was a native of Thessalonica, xx. 4. He accompanied S. Paul on his last journey to Jerusalem and thence to Rome: Col. iv. 10; Philem. 24. The text if correct requires Gaius to be distinguished from Gaius of Derbe (xx. 4), and from Gaius Rom. xvi. 23.

30. **εἰς τὸν δῆμον**, i.e. the public assembly held in the theatre. Possibly S. Paul's statement that he fought with beasts at Ephesus may refer to the riot, 1 Cor. xv. 32.

31. **Ἀσιαρχῶν**, provincial officers, not municipal. They held office for one year but retained their titles. Their religious duties were concerned with the worship of Rome and Augustus, and they held the public games 'Κοινὸν Ἀσίας.' Their friendship with S. Paul shews the tolerant attitude of the authorities.

33. **συνεβίβασαν**, 'instructed,' i.e. as their advocate: cf. 1 Cor. ii. 16; but the sense seems to require 'pushed him forward together.' *συνβιβάζω* does not have this meaning elsewhere, cf. xvi. 10. Other MSS. read *προεβίβασαν*. The context seems to shew that Alexander, who may be identical with 'Alexander the coppersmith' (cf. 2 Tim. iv. 14), was put forward by the Jews to dissociate them from any connection with S. Paul.

34. **ἐπιγνόντες**. Tr. 'when they recognized,' i.e. by his voice, dress

and features: a nom. pendens. All Jews were enemies of idolatry and the crowd made no distinction.

35. **ὁ γραμματεύς.** The most important official at Ephesus, who had charge of the treasury and the public records. He drafted the decrees proposed in the assembly and acted as the intermediary between the imperial and provincial authorities. **τίς γάρ.** *γάρ* implies that there is no cause for disturbance, as no one in Ephesus would doubt the supremacy of the great goddess. **νεωκόρον**, lit. 'temple-sweeper'; in class. Gk 'a verger.' But the word had acquired a dignified meaning, 'warden or guardian.' Ephesian coins bear the legend '*νεωκόρος τῆς Ἀρτέμιδος*.' The title also was given to cities, and to Ephesus amongst them, in connection with the cult of Rome and Augustus. **τοῦ διοπετοῦς**, sc. *ἀγάλματος*. Tr. 'of the image that fell from heaven.' 'Jupiter,' R.V., gives an erroneous meaning. Similar conceptions existed concerning the image of the Tauric Artemis, *διοπετὲς ἄγαλμα οὐρανῶν πέσημα*, Eur. *Iph. T.* 977. Cf. the Palladium at Troy and the image of Athena at Athens. Various traditions exist as to the material—cedar, gold, vine-wood.

36. **ἀναντιρήτων**, 'as these facts are incontrovertible': not elsewhere in N.T. **προπετὲς**, 'rash, hasty,' cf. 2 Tim. iii. 4, explained by **γὰρ**. Their conduct *had* been hasty.

37. **οὔτε ἱεροσύλους οὔτε βλασφημοῦντας**, i.e. they had neither been guilty in act or word of disrespect to the goddess. *ἱερόσυλοι*, lit. 'robbers of temples.'

38. **ἀγοραῖοι**: either supply *σύνοδοι*, i.e. 'meetings of the law-courts are held,' or *ἡμέραι*, 'court-days.' *Conventus forenses aguntur*, Vulgate. **ἀνθύπατοί εἰσιν.** Plural because the statement is general, pointing to the proper means for such cases to be tried. Asia was a senatorial province.

39. **εἰ δέ τι περαιτέρω.** Tr. 'If you have any further design, it shall be settled at the regular meeting of the assembly.' The law-courts provided the proper means, but if any resolution connected with the welfare of the city arising out of the present difficulty were required it must be brought forward in the assembly. Regular lawful meetings were held under sanction of the Roman officials; the present meeting was irregular. Other MSS. read *περὶ ἑτέρων*; so R.V.

40. **στάσεως περὶ τῆς σήμερον**, 'we run the risk of being charged with sedition concerning to-day.' *στάσεως* is gen. of the charge. With *τῆς σήμερον* supply *ἐκκλησίας* or *ἡμέρας*, cf. xx. 26. R.V. 'this day's riot.' **αἰτίου**, neuter noun, 'as there is no cause for it,' or masc. adj.,

cum nullus obnoxius sit, Vulgate. **περὶ οὗ**, best taken as having no grammatical antecedent, but referring to the charge suggested by *ἐγκαλεῖσθαι*, 'and with regard to this we shall not be able to give an account of this concourse.' T.R. omits *οὐ*; in that case *αἰτίου* is the antecedent, 'as there is no cause which will enable us...'; this gives an excellent sense. *συστροφή*, 'meeting,' i.e. attended by tumult, not so strong a word as *στάσις*. For S. Paul's grave trials at this time cf. 2 Cor. ii. 1–11.

Ch. xx. Macedonia and Achaia. 1–6.

1. **ἀσπασάμενος.** Arrival and departure were both marked by the kiss of greeting, cf. xxi. 6, 7.

2. **τὰ μέρη ἐκεῖνα**, sc. Macedonia, Philippi, Thessalonica, Beroea. It had been his intention to visit Greece first, then Macedonia, and to return to Greece, 2 Cor. ii. S. Luke does not refer to the twofold object of this. (1) To compose the difficulties at Corinth. (2) To organize the collection for the poor at Jerusalem; but cf. xxiv. 17. In Macedonia Titus, who is never mentioned by S. Luke, joined S. Paul with good news from Corinth and was despatched with the Second Epistle. The Epistle to the Romans also was written at this time either from Macedonia or more probably from Corinth. **τὴν Ἑλλάδα**, synonymous with Achaia. S. Paul certainly visited Corinth, and probably other churches, as he never expected to visit them again.

3. **ἀνάγεσθαι**, probably from Cenchreae. **ἐγένετο γνώμης**: for the gen. cf. *ὅσοι τῆς αὐτῆς γνώμης ἦσαν*, Thuc. i. 113. Tr. 'he formed the resolution.' **τοῦ ὑποστρέφειν**: the gen. defines *γνώμης*, cf. xiv. 9.

4. **συνείπετο.** Probably the delegates of the churches are here enumerated who accompanied Paul with the collection. (1) Macedonia: Sopater, Aristarchus and Secundus. (2) S. Galatia: Gaius and Timothy. (3) Asia: Tychicus and Trophimus. No mention is made of delegates from Achaia where Titus had organized the collection, 2 Cor. viii. Trophimus is mentioned again as being in Jerusalem (xxi. 29), and Aristarchus accompanied S. Paul to Rome: xxvii. 2; Col. iv. 10. S. Luke (*ἡμεῖς v.* 6) joined S. Paul at Philippi and remained with him to the close of the Acts. From the text of W.H. it is clear that *οὗτοι* refers only to the Ephesians Tychicus and Trophimus who came (*προσελθόντες*) to Troas. If *προελθόντες* is read then *οὗτοι* refers to the whole party except S. Paul and S. Luke. Some MSS. insert *ἄχρι τῆς Ἀσίας* after *αὐτῷ*, which is contradicted in xxi. 29, xxvii. 2. Cod. Bez.

omits *συνείπετο* and Blass inserts *προήρχοντο* before *μέχρι τῆς* **Ἀσίας**, which gets rid of the difficulty. The delegates preceded S. Paul and awaited him at Troas. Whatever reading is adopted the whole party was completed at Troas. **Σώπατρος Πύρρου.** The name of the father may have been added to distinguish Sopater from another of a similar name, Rom. xvi. 21. **Γαΐος**, to be distinguished from Gaius the Macedonian, xix. 29. Another Gaius of Corinth is mentioned, 1 Cor. i. 14. **Τύχικος**, like Trophimus, probably an Ephesian; for Tychicus cf. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12; for Trophimus cf. xxi. 29; 2 Tim. iv. 20.

6. **τὰς ἡμέρας τῶν ἀζύμων**, sc. the passover, cf. xii. 3. **ἄχρι... πέντε**, 'in five days.' The journey lasted until the fifth day: adverse winds or a halt at Neapolis may account for the greater length of time, cf. xvi. 11.

Troas to Miletus. 7–16.

7. **Ἐν δὲ τῇ μιᾷ τῶν σαββάτων**, 'on the first day of the week.' The cardinal for the ordinal is in accordance with Hebrew usage: cf. Lk. xxiv. 1. The first day of the week—the day of the resurrection—was specially marked by almsgiving and the breaking of bread, 1 Cor. xvi. 2. **κλάσαι ἄρτον**, cf. ii. 42, xxvii. 35. The breaking of bread took place in the evening after the preaching was over, *v.* 11.

9. **ἐπὶ τῆς θυρίδος**, sc. on the window-sill. The room was crowded and the lights and the number present make it probable that the lattice was open: cf. the death of Ahaziah, 2 Kings i. 2. **καταφερόμενος... κατενεχθείς.** The difference in the participles must be marked: 'gradually being overcome by heavy slumber as Paul prolonged his discourse he was overpowered by sleep and fell.' **ἤρθη νεκρός.** The words which follow, 'his life is in him,' do not contradict this statement of his death. For similar actions of Elijah and Elisha cf. 1 Kings xvii. 21, 22; 2 Kings iv. 34.

10. **καταβάς**, i.e. by the outside staircase. **θορυβεῖσθε.** The company were already beginning to bewail the dead according to oriental custom, Mk v. 38.

11. **γευσάμενος**, cf. x. 10. After the eucharist he partook of some food. **ὁμιλήσας**, 'having conversed': only used by Luke amongst N.T. writers: cf. xxiv. 26; Lk. xxiv. 14, 15. **οὕτως** sums up the action of the preceding participles: a very favourite usage of Demosthenes in cl. Gk.

12. **ἤγαγον.** The subject is general and not expressed.

13. **Ἡμεῖς,** sc. without Paul. In an Armenian commentary on the Acts discovered by Dr Rendel Harris, based on the Western text, these words are rendered, 'But Luke and those who were with me went on board.' Only a microscopic change in the original is required to give the rendering, 'But I Luke,' etc. **Ἄσσον,** south of Troas, opposite Lesbos, with a harbour and a considerable coasting trade. The sea-route was longer. **διατεταγμένος ἦν,** 'he had arranged,' a middle use. **πεζεύειν,** 'to go by land,' a much shorter route; the distance was only 20 miles.

14. **συνέβαλλεν.** The imperfect has more authority than the aorist, but its meaning cannot be pressed. **Μιτυλήνην,** the capital of Lesbos with a fine harbour, 30 miles distant from Assos. The ship stopped every evening in accordance with the prevalent conditions of the weather: there is no necessity to suppose that Paul and his friends chartered the ship.

15. **κατηντήσαμεν,** i.e. the ship anchored in the narrow channel between Chios and the mainland. **τῇ δὲ ἑτέρᾳ.** S. Luke's love of variety is evidenced by *τῇ ἐπιούσῃ*, *τῇ ἑτέρᾳ*, *τῇ ἐχομένῃ*, all denoting 'on the next day.' **παρεβάλομεν,** 'we struck across to Samos,' Cod. Bez. 'and having tarried at Trogyllium on the next day we struck across,' i.e. they landed at Trogyllium, a promontory on the mainland, before crossing to Samos. **Μίλητον.** Miletus, once the capital of Ionia, was now eclipsed by Ephesus. At the present day it is several miles from the sea.

16. **παραπλεῦσαι.** When the party started from Troas a vessel was chosen which would not call at Ephesus.

Paul's Farewell to the Ephesian Elders. 17–38.

17. **μετεκαλέσατο.** The ship must have remained at Miletus at least for 3 or 4 days.

18. **εἶπεν.** This farewell address which S. Luke heard at the close of the third missionary journey is intensely Pauline in (1) subject, (2) style and language, (3) personal feeling, and can be illustrated almost in every phrase from the Epistles. In it (*a*) he reviews his ministry (18–21). (*b*) In spite of the trials that await him he will finish his course (22–25). (*c*) He maintains his perfect integrity and his fulfilment of his duty (26–27). (*d*) He warns them of danger and

exhorts them to be faithful (28–31). (*e*) He commends them to God and closes with a solemn protest of his selflessness. **ἐπέβην**, 'set foot in Asia,' R.V. **πῶς...ἐγενόμην**, cf. 1 Thess. i. 5.

19. **δουλεύων**, characteristic of S. Paul: cf. Rom. i. 1, xii. 11; Gal. i. 10; Phil. i. 1; Eph. vi. 7. **ταπεινοφροσύνης**. The word is not classical nor in LXX. S. Paul lays stress on his 'humility': Eph. iv. 2; Phil. ii. 3; Col. ii. 18. *ταπεινός* is used in cl. Gk in a depreciatory sense, 'mean,' 'chicken-hearted,' cf. 2 Cor. x. 1. Christianity exalted into virtues characteristics, such as 'lowliness,' which were despised by cultured paganism. **δακρύων**, cf. 2 Cor. ii. 4; Phil. iii. 18. **πειρασμῶν**, temptations, i.e. great trials and tests of his faith: 1 Thess. iii. 4; 2 Cor. vi. 4–10.

20. **οὐδὲν ὑπεστειλάμην...ὑμῖν**. Either 'I shrank not from declaring unto you anything that was profitable': R.V. for *ὑποστέλλω*, cf. Gal. ii. 12. In this case *τοῦ μὴ* is the regular classical construction depending on *ὑπεστειλάμην*. Or, 'I did not hold back anything that was profitable by not declaring it unto you.' *τοῦ μὴ* is then explanatory = *ὥστε μή*, cf. xiv. 18.

22. **δεδεμένος...τῷ πνεύματι**, 'constrained in the spirit.' *πνεύματι*, as in xviii. 25; 1 Cor. v. 3. Others render 'Spirit,' i.e. the Holy Spirit, but the Holy Spirit is expressly mentioned in the next verse.

23. **πλὴν ὅτι**, cf. Phil. i. 18. **κατὰ πόλιν**, 'from city to city.' *κατὰ* distributive. **δεσμὰ καὶ θλίψεις**, Phil. i. 17; 2 Cor. i. 8.

24. **λόγου**, 'I reckon my life of no account.' **τιμίαν** is pleonastic, but added for emphasis. **ὡς τελειώσω**, some MSS. *τελειῶσαι*. If the infin. is correct this is the only passage in N.T. where *ὡς* is thus used in a final sense. **δρόμον**, cf. for the metaphor Gal. ii. 2; 2 Tim. iv. 7. **διακονίαν**, Rom. xi. 13.

25. **οὐκέτι**, either 'no longer,' or 'no more,' i.e. never again. S. Paul returned to Ephesus after his first imprisonment, 1 Tim. i. 3. The Acts was probably written before his release. **τὸ πρόσωπον**, 1 Thess. ii. 17. **διῆλθον**, probably there were members of other churches present as well as Ephesian Christians. **τὴν βασιλείαν**, cf. viii. 12 n., xxviii. 31; Lk. viii. 1; 1 Thess. ii. 9; Eph. v. 5.

26. **μαρτύρομαι**, 'I protest'; only used by Luke and Paul: cf. xxvi. 22; 1 Thess. ii. 12; Eph. iv. 17. **ἐν τῇ σήμερον ἡμέρᾳ**, Rom. xi. 8, cf. xix. 40 n. **καθαρός**, xviii. 6.

27. **πᾶσαν τὴν βουλὴν τοῦ θεοῦ**, i.e. the whole purpose of God in the redemption of man: cf. ii. 23; Eph. i. 11. The Epistle to the Ephesians is an excellent commentary on this verse, where the whole

divine purpose, culminating in the founding of the church—one Lord, one faith, one baptism—is fully set forth.

28. **προσέχετε ἑαυτοῖς**, cf. viii. 6 n. **ποιμνίῳ**: for the metaphor cf. Lk. xii. 32; Eph. iv. 11. **ἐπισκόπους**, no definite office other than that of presbyter is meant. The word occurs in Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7. In 1 Pet. ii. 25 *ἐπίσκοπος* is associated with *ποιμήν*; it emphasizes the pastoral side of the work of the elders as 'overseers' of the church. There is little evidence in N.T. of the existence of more than two orders—presbyters and deacons. **τὴν ἐκκλησίαν...ἰδίου.** Tr. 'the church of God which He purchased with His own blood': cf. Ps. lxxiv. 2. (1) If *θεοῦ* is the correct reading there is a difficulty, as S. Paul then states that the purchase was made by God's own blood. *ἰδίου* may however mean the blood of Jesus, which was in a peculiar sense the Father's own (Jn x. 30), who shared in the sacrifice of His Son, Rom. v. 8, viii. 32. W.H. suggest that *υἱοῦ* has dropped out of the text after *ἰδίου*, but there is no MS. evidence for this. (2) Other MSS. read *κυρίου*, which removes the difficulty, but against it must be urged that 'the church of God' is the phrase universally used by S. Paul in the Epistles, and that the 'church of the Lord' occurs nowhere in N.T.

29. **λύκοι.** For the imagery cf. *v.* 28; Mt. vii. 15; Lk. x. 3; Jn x. 12. The reference is to false teachers: Eph. iv. 14; 1 Tim. i. 19, iv. 1.

30. **ἐξ ὑμῶν αὐτῶν**, i.e. from amongst your own selves: cf. 1 Tim. i. 20; 2 Tim. i. 15, ii. 17, iii. 8–13. **διεστραμμένα**, xiii. 8; Lk. ix. 41; Phil. ii. 15.

31. **γρηγορεῖτε.** The pastoral metaphor is continued: cf. Lk. xii. 37; 1 Pet. v. 8. **τριετίαν**, xix. 10 n. **νύκτα καὶ ἡμέραν.** For the ceaselessness of the apostle's labours cf. 1 Thess. ii. 9, iii. 10. **νουθετῶν**, 'admonishing'; only here and seven times in S. Paul's Epistles: 1 Thess. v. 14; 1 Cor. iv. 14, etc.

32. **τῷ κυρίῳ...δυναμένῳ.** The Lord and the word (i.e. the Gospel) of His grace are closely united together in their action, and *δυναμένῳ* need not be confined to *κυρίῳ*, cf. 1 Thess. ii. 13. *θεῷ* has better MS. authority than *κυρίῳ*. **οἰκοδομῆσαι**: for the metaphor cf. Eph. ii. 21, iv. 12, 16, 29. **κληρονομίαν**, sc. of the kingdom of heaven. Inheritance does not denote only future but present possession: cf. Eph. i. 18, v. 5.

33. **ἀργυρίου**: cf. the similar statement of Samuel, 1 Sam. xii. 3. S. Paul frequently insists on his disinterestedness: 1 Thess. ii. 9; 2 Thess.

iii. 8; 1 Cor. ix. 12; 2 Cor. xi. 7. Silver, gold and raiment comprised the wealth of the east: cf. also 1 Sam. xii. 3; Jas v. 2, 3.

34. **ὑπηρέτησαν.** Paul had plied his trade at Corinth and Ephesus. He accepted no maintenance from any of his converts except the Philippians: cf. 1 Cor. iv. 12. **αἱ χεῖρες αὗται.** He holds up his hands hardened by tent-making.

35. **πάντα ὑπέδειξα,** 'In all things I set you an example.' *πάντα*, internal accus., 1 Cor. xi. 1. **κοπιῶντας.** The reference is to hard physical labour. Cf. 1 Cor. iv. 12; Eph. iv. 28. **ἀντιλαμβάνεσθαι,** 'to help.' The word is only used by S. Luke and S. Paul. Cf. Lk. i. 54; 1 Cor. xii. 28. **τῶν ἀσθενούντων,** 'the weak,' i.e. the sick, the needy and the wavering. There is no limit to Christian service. As a rule, when moral or spiritual weakness is referred to, a defining dative is added, Rom. xiv. 1. **Μακάριον...λαμβάνειν.** The only saying of our Lord not recorded in the Gospels which is referred to in N.T. On it is based the principle of Christian philanthropy. The discovery of the *λόγια* or 'sayings of Jesus' at Oxyrhynchus threw light upon the preservation of sayings of Christ outside the Gospel. This particular saying is quoted by Clement and Polycarp.

37. **κατεφίλουν.** The imperfect is emphatic, and *κατά* intensive. Tender and repeated final greetings marked his departure, cf. Lk. vii. 38, 45, xv. 20.

Ch. xxi. From Miletus to Caesarea. 1–14.

1. **ἀποσπασθέντας,** 'we had torn ourselves away.' The parting was painful to all. **τὴν Κῶ,** forty miles S. of Miletus off the coast of Caria. It was an important commercial centre and famous as the birthplace of Hippocrates, and therefore of special interest to S. Luke. **Ῥόδον.** The sunny island of Rhodes off the S. coast of Caria was famous for its roses, ships, and its university where Julius Caesar studied, and the Colossus, which had been shattered by an earthquake. In the Middle Ages it was romantically associated with the Knights Hospitallers of S. John of Jerusalem. **Πάταρα,** on the coast of Lycia, where there was an oracle of Apollo. Cod. Bez. adds 'and Myra,' cf. xxvii. 5. At Patara or Myra they deserted the ship which was engaged on a slow coasting voyage and took a direct course to Phoenicia. *Πάταρα* and *Μύρρα* in the Acts are both neuter plural.

3. **ἀναφάναντες,** Doric form of the aor. active: lit. 'when we had made Cyprus visible,' and so 'had come in sight of.' The conception

is classical, cf. Verg. *Aen.* III. 291. **Τύρον**, a free city of Syria, but no longer as famous as in the time of Alexander. It still has a population of 5,000 and some trade, but its famous mole and harbour have long disappeared. **ἀποφορτιζόμενον...γόμον**. Both words are technical and confined to cargo. The periphrastic imperfect = *ἤμελλεν ἀποφορτίζεσθαι*. The unloading occupied seven days and then the party continued their voyage.

4. **ἀνευρόντες**, 'finding,' i.e. by enquiry, cf. Lk. ii. 16. The Christian community was small (*v.* 5) and the population large. **μὴ ἐπιβαίνειν**. S. Paul, like our Lord, knew what awaited him at Jerusalem, xx. 23 f.; cf. Lk. ix. 51. The repeated warnings serve to heighten the heroism of his resolve.

5. **ἐξαρτίσαι** here = 'completed.' *ἐξηρτισμένος* (2 Tim. iii. 17) = furnished completely. **ἐπὶ τὸν αἰγιαλόν**, on the smooth sandy shore.

6. **ἀπησπασάμεθα**, 'we bade each other farewell.' **εἰς τὰ ἴδια**, 'to their own homes,' cf. Jn xix. 27.

7. **διανύσαντες**, 'having completed the voyage from Tyre we landed at Ptolemais.' Page takes *ἀπὸ Τύρου* with *κατηντήσαμεν* on the ground that *διανύσαντες* could hardly be applied to the short journey (30 miles) from Tyre. S. Luke in relating the last stage may well have had in his mind the completion of the whole voyage. **εἰς Πτολεμαΐδα**, so called after Ptolemy Soter, king of Egypt. The ancient Accho, the modern Acre. It was the best harbour on the coast and also commanded the route from Syria to Egypt. Babylonians, Persians, Macedonians, Crusaders, and Napoleon, all recognized its important position.

8. **ἐξελθόντες**. The journey was continued by land. **Φιλίππου**, cf. vi. 3, 5; viii. 12, 40. The title 'evangelist' only occurs elsewhere in Eph. iv. 11; 2 Tim. iv. 5. The order in Eph. is apostles, prophets, evangelists, pastors and teachers. Pastors and teachers were both attached to localities, the apostles and prophets were non-local. The evangelists occupied a middle position, probably as pioneers of the Gospel. There is no connection in any case with the later use of the title—a writer of a Gospel.

9. **προφητεύουσαι**, cf. ii. 17, xix. 6; Lk. ii. 36; 1 Cor. xi. 5, xiv. 24. They would not be allowed to preach openly in the church and their ministrations would be confined to private houses and intercourse.

10. **Ἄγαβος**, already mentioned in xi. 28. S. Luke speaks of him in this way as this was the first time he had seen him.

11. **ἄρας τὴν ζώνην**. For the symbolical action of prophets in O.T. cf. 1 Kings xxii. 11; Is. xx. 2; Jer. xiii. 1; Ez. iv. and v.; cf.

also Jn xxi. 18. **παραδώσουσιν**, cf. the words of our Lord, Lk. xxiv. 7.

12. **τοῦ μὴ ἀναβαίνειν.** *τοῦ* with the infin. denotes the scope of the entreaty.

13. **Τί ποιεῖτε κλαίοντες**, a strong form of question marking remonstrance, cf. xiv. 15; Mk xi. 5. **συνθρύπτοντες...τὴν καρδίαν.** *συνθρύπτειν* = to break in pieces and so to weaken. *καρδία* is the seat of the intelligence rather than of the feelings. We should say 'undermining my determination.' 'Breaking my heart' is misleading. **ἐγὼ** is in an emphatic position, 'I for my part.' Cf. similar language of S. Peter, Mk ix. 31.

14. **Τοῦ κυρίου τὸ θέλημα**, cf. xviii. 21; Mt. vi. 10; Lk. xxii. 42; 1 Cor. iv. 19.

At Jerusalem: The Vow of the Nazirites. 15–26.

15. **ἐπισκευασάμενοι**, 'having packed up our luggage.' The A.V. has 'took up our carriages'; cf. Shakspeare—'Time goes upright with his carriage,' *Tempest*, VI. 3. The phrase clearly includes not only their personal belongings but the alms and gifts they were bringing to Jerusalem. 'Having equipped horses,' Ramsay. The journey was 64 miles. Cod. Bez. **ἀποταξάμενοι.**

16. **ἄγοντες...μαθητῇ.** The text is difficult but it most likely means 'bringing us to the house of Mnason, an early disciple, with whom we should lodge.' With this agrees Cod. Bez., 'and coming to a certain village we stayed with Mnason.' The Caesarean Christians accompanied Paul and his friends as far as the village of Mnason. Thence they continued their journey alone. The return journey occupied two days.

17. **ἀπεδέξαντο**, peculiar to Luke, cf. xv. 4.

18. **πρὸς Ἰάκωβον**, i.e. the head of the church. The apostles were in all probability absent from Jerusalem. The presence of all the elders points to a formal reception of Paul and his companions (Luke was evidently present) when probably they presented the alms.

19. **καθ' ἓν ἕκαστον.** It is best to take *ἕκαστον* with *ὧν* and *καθ' ἕν* = one by one: an adverbial expression. Paul rendered his account as heretofore, cf. xiv. 27, xv. 12.

20. **μυριάδες**, 'thousands.' *μυριάς* is used of a large indefinite number, Lk. xii. 1. S. Paul almost certainly reached the city, which would be crowded at this time, before Pentecost. **ζηλωταί**, cf. Gal. i.

14; Tit. ii. 14. These were Judaists and of the extreme party of the Pharisees to which Paul himself had belonged.

21. **κατηχήθησαν**, not casually 'informed,' but carefully 'instructed.' **ἀποστασίαν**, 2 Thess. ii. 3. **διδάσκεις** with double accus. **μὴ περιτέμνειν**. S. Paul is charged with teaching Judaist Christians to desert the law. It is true that he taught that neither circumcision nor uncircumcision were matters of vital importance for a Christian, but he was strict in Jewish observances himself and did not seek to disturb the customs of pious Jews. He proves by his conduct the falseness of the charge, cf. esp. Rom. ii., iii.; 1 Cor. vii. 16–18, ix. 19.

22. **πάντως ἀκούσονται**, 'they will certainly hear,' R.V. Other MSS., *πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ*. So A.V. S. Paul's arrival was certain to arouse opposition amongst Jewish Christians and amongst the multitude.

23. **εὐχὴν ἔχοντες**. These men were clearly Jewish Christians who had taken a temporary Nazirite vow, cf. carefully Num. vi. 1–21. The minimum time seems to have been 30 days. **ἀφ' ἑαυτῶν**. If *ἐπί* is read it refers to the obligation of the vow as yet unfulfilled; if *ἀπό*, that the vow had been taken of their own accord, xviii. 18.

24. **παραλαβών**. The term is quite friendly, 'associate them with yourself.' **ἁγνίσθητι σὺν αὐτοῖς**, 'purify thyself with them.' The Nazirite took a vow of *ἁγνισμός*, which involved 'separation' from wine, from cutting the hair and from contact with dead bodies. It may have been possible for S. Paul, by some act of purification, to associate himself with the Nazirites without taking the whole vow, and his separation was limited to the time until the offerings had been paid. It is thought by some that he may have come to Jerusalem under a vow, as before, xviii. 18. **ἵνα ξυρήσονται**, 'that they may shave their heads,' cf. xviii. 18 n.; 1 Cor. xi. 6. *ἵνα* in N.T. is found with the future in a final sense. This marked the completion of the vow at the time of the offerings. **γνώσονται** is fut. not dependent on *ἵνα*, 'all shall know.' **στοιχεῖς**, 'walkest according to rule,' Rom. iv. 12; Gal. vi. 16; cf. for the same metaphor, *περιπατεῖν*, *πορεύεσθαι*.

25. **περὶ δὲ τῶν...ἐθνῶν**. Added to make it clear that S. James adhered to the compact of the apostolic conference, which he regarded as a compromise with mutual concessions to Jewish and Gentile feelings. He expected S. Paul as a Jew in Jerusalem to act as a Jewish Christian and to shew full sympathy with Jewish customs and feelings. **καὶ πνικτόν** is omitted by Codex Bezae, as in ch. xv. S. Paul's action here was thoroughly in accordance with the principle he laid down in 1 Cor. ix. 20.

26. **ἁγνισθεὶς...προσφορά.** The passage is obscure, tr. 'Having purified himself with them he entered the temple announcing the completion of the days of purification until the offering had been offered for each one of them.' From xxiv. 19 we learn that the Jews who had followed from Asia found him 'purified in the temple'; this we are told in *v.* 27 took place when 'the seven days' were nearly completed, i.e. at the close of the first week in Jerusalem. On the third day after his arrival he associated himself with the four Nazirites and was 'purified,' probably without taking the full vow. If an iterative force is given to *εἰσῄει* and *διαγγέλλων* S. Paul entered the temple on five successive days, defraying the expenses of the poor Nazirites in turn and thus enabling them to be discharged from their vows (*v.* 24). The emphasis on *ὑπὲρ ἑνὸς ἑκάστου* supports this view.

Attack upon Paul in the Temple. 27–40.

28. **Ἄνδρες Ἰσραηλεῖται,** cf. ii. 22. The address marks the appeal to national sentiment. **κατὰ τοῦ λαοῦ,** sc. Israel, cf. vi. 13. **Ἕλληνας.** S. Stephen was charged with preaching against the temple and S. Paul with actual pollution. There was no proof of the charge. Trophimus would have been permitted to enter the outer courts, but the punishment of death was liable to be inflicted on any non-Jew proceeding into the court of the Israelites. Notices to this effect were put up on the parapet separating the inner precincts of the temple, one of which is extant in Greek.

30. **ἐγένετο,** 'a tumultuous concourse of the people ensued.' **ἐκλείσθησαν,** i.e. by the Levitical guard to prevent any further disturbance within the precincts and their pollution by the murder of S. Paul.

31. **ἀνέβη.** The tower of Antonia on the north of the temple area was approached by stairs at two points. Troops were always kept in readiness in Antonia to quell any popular outburst at festival seasons. **χιλιάρχῳ.** The military tribune, Claudius Lysias: his command would include 760 infantry and 240 cavalry. **σπείρης,** cf. x. 1.

32. **ἑκατοντάρχας.** Plural: he took at least 200 men.

33. **ἐπελάβετο,** 'laid hold on,' obviously with hostile intent. He regarded Paul as the cause of the disturbance, cf. xii. 6. **ἁλύσεσι δυσί,** i.e. to two soldiers, one on each side. **τίς εἴη...τί ἐστιν πεποιηκώς.** S. Luke alone of the N.T. writers used the optative in indirect questions, cf. xvii. 11; xxv. 20. In *τί ἐστιν πεποιηκώς* he follows, probably for variety, the construction usual in N.T.

34. **ἐπεφώνουν**, 'kept on shouting,' cf. xii. 22; Lk. xxiii. 21. **τὸ ἀσφαλὲς** = *τὸ ἀληθές*, 'the true facts of the case,' cf. xxii. 30, xxv. 26. **παρεμβολήν**, lit. an army or its camp; here either the castle of Antonia or the barracks of the guard, xxii. 24.

35. **συνέβη βαστάζεσθαι**, 'he had to be carried,' i.e. to escape the fury of the mob.

36. **Αἶρε αὐτόν**, 'slay him.' S. Paul would have rejoiced to hear the same cry raised by the mob of Jerusalem who had secured the death of Jesus, cf. Lk. xxiii. 18.

37. **Εἰ ἔξεστιν**. *εἰ* in direct question is Hellenistic. **Ἑλληνιστὶ γινώσκεις**, cl. Gk. *ἐπίσταμαι*; cf. Latin, *Graece scire*.

38. **οὐκ ἄρα σὺ εἶ**, 'thou art not then?' Though he is really questioning Paul, *οὐκ ἄρα* clearly shews that the tribune, hearing Paul speak Greek, was already convinced of his mistake. While Felix was governor, an Egyptian false prophet had gathered a large force on the Mt of Olives and declared that at his word the walls of the city would fall. The number of the followers here given as 4000 is different in Josephus, who gives 30,000 in one passage, and makes no mention of any association with the *sicarii*, but the tribune, perhaps accustomed to deal with similar outbursts, may easily have confused the events. He first thought the Egyptian had returned and that the mob finding out his falsehood and fraud had in their usual way turned upon him. The assassins were so called because they were armed with a *sica* or short dagger: they were a body of extreme fanatics, and mingling with the crowd at festivals stabbed their political opponents.

39. **Ἰουδαῖος, Ταρσεύς**, 'I am a Jew, of Tarsus.' S. Paul thus answers the chiliarch's question, and explains how he came to be in the court of the Israelites. **οὐκ ἀσήμου**, litotes. Tarsus had the proud title of *μητρόπολις αὐτόνομος*. S. Paul impressed the chiliarch with the truth of his position, and he gave him leave to address the people as he saw that it was his desire to pacify them.

40. **Ἑβραΐδι διαλέκτῳ**, 'in the Hebrew language,' i.e. in Aramaic, cf. i. 19, xxii. 2.

Ch. xxii. His Defence to the People. 1–22.

In his 'Apology' before the people S. Paul briefly records his early life and zeal in persecuting the church, 3–5; his conversion and baptism, 6–16; his commission confirmed by the vision in the temple, 17–21. The speech should be compared carefully with ix. 1–19 and xxvi. 9–18,

see notes ch. ix. S. Paul emphasizes (1) his strict adherence to the religion of his fathers and shews his passionate devotion to his own race, *vv.* 3, 5, 12, 14, 19, 20; (2) the overpowering strength of his conviction of his commission to preach to the Gentiles as received from Jesus his risen Master. The 'conversion' of S. Paul was not from a life of sin to a life of righteousness, but from a misdirected religious zeal striving to find satisfaction in obedience to the law, to a Christ-directed zeal in which he found salvation for himself and satisfaction in bringing the message of salvation to all who would hear it irrespective of race or creed.

1. **Ἄνδρες...πατέρες.** So S. Stephen had addressed a like assembly which numbered S. Paul amongst them, vii. 2. **μου**, either 'from me,' or with *τῆς ἀπολογίας*, 'my defence.'

3. **Ἰουδαῖος.** S. Paul was proud of his birth-place, his education, his nationality and adherence to the law, cf. xxvi. 4, 5; Gal. i. 13, 14; Phil. iii. 5, 6. **ἀνατεθραμμένος...θεοῦ.** The punctuation in the text must be carefully observed. **παρὰ τοὺς πόδας.** The Rabbis sat on raised seats, the pupils on low benches or on the ground, cf. Lk. ii. 46, x. 39. His education at Jerusalem began at the age of 13. **κατὰ ἀκρίβειαν**, 'in strict accordance with the law of our fathers.' Rigid adherence to minute detail was the most prominent feature of Rabbinical teaching, cf. xxvi. 5. **τοῦ θεοῦ.** The zeal of Jews was directed to the law, xxi. 20; Paul's zeal to its Author, Rom. x. 2.

4. **ὃς** gives the reason 'inasmuch as I....' **ταύτην τὴν ὁδὸν... θανάτου**, cf. viii. 3, ix. 2.

5. **ὁ ἀρχιερεὺς.** Not Ananias who was high priest, xxiii. 2, but probably Caiaphas, who gave Paul his commission to Damascus, and was still alive as is shewn by *μαρτυρεῖ*. **τὸ πρεσβυτέριον**, i.e. the sanhedrin. **τοὺς ἐκεῖσε ὄντας.** If emphasis is to be placed on *ἐκεῖσε*, Christian refugees and not residents are referred to: but *ἐκεῖσε* may = *ἐκεῖ*.

6. **περὶ μεσημβρίαν**, an additional note not mentioned in ix.: but cf. xxvi. 12. **περιαστράψαι**, only here and ix. 3 in N.T.

7. **ἔδαφος** = the ground. Only here in N.T., common in LXX. and Apocrypha.

8. **ὁ Ναζωραῖος.** Added here, not in ix. 5 or xxvi. 15.

10. **Τί ποιήσω**, 'what am I to do,' delib. subj.

11. **ἀπὸ τῆς δόξης.** Here the reason for the blindness is given; another note of personal recollection.

12. **ἀνὴρ εὐλαβὴς**, cf. ii. 5, viii. 2. The description is added here

as suitable to impress a Jewish audience. Ananias, like S. Paul, was a devout Jew.

13. **ἐπιστὰς.** A favourite word of S. Luke, esp. of the appearance of angels, cf. Lk. ii. 9, iv. 39, etc. **ἀνάβλεψον.** *ἀναβλέπειν* = 'to look up' or 'to receive sight.' The latter clearly suits *ἀνάβλεψον*, cf. ix. 17, 18, and *ἀνέβλεψα εἰς αὐτόν* must be translated as R.V. (margin), 'I received my sight and looked upon him.'

14. **προεχειρίσατο**, 'has chosen thee,' i.e. in accordance with His fore-ordained plan, cf. Gal. i. 15. **τὸν δίκαιον**, cf. iii. 14.

15. **πρὸς πάντας ἀνθρώπους.** S. Paul does not use *ἔθνη*—as yet. **ὧν ἑώρακας.** To have seen Jesus and heard His voice constituted S. Paul's claim to his full and complete apostleship, cf. xxvi. 16; 1 Cor. ix. 1.

16. **τί μέλλεις;** 'Why dost thou hesitate?' only here in this sense in N.T. **βάπτισαι.** Lit. 'Get thyself baptized.' The middle voice emphasizes the active part taken by the adult convert in his own baptism. **ἀπόλουσαι**, 'Get thy sins washed away.' The two words point to the outward and visible sign and the inward and spiritual grace in baptism, cf. ii. 38; 1 Cor. v. 11; Tit. iii. 5.

ἐπικαλεσάμενος. The profession of faith in Jesus Christ accompanied baptism, Rom. x. 14. The 'words' in the baptismal service are as essential as the symbol of the water, Eph. v. 26.

17. **ὑποστρέψαντι.** This refers in all probability to the first visit of S. Paul after his conversion (namely, three years later), ix. 29; Gal. i. 18. The loose connection of the genitive absolute with the dative *ὑποστρέψαντι* and the accus. with *γενέσθαι* is characteristic of Hell. Gk, cf. xv. 22. **ἐν τῷ ἱερῷ.** While actually engaged in worship as a pious Jew in the temple itself he received his commission to the Gentiles. **ἐν ἐκστάσει**, cf. x. 10. For a similar incident, 2 Cor. xii. 1.

19. **αὐτοὶ ἐπίστανται.** S. Paul reasons that as his former zeal as a persecutor was so well known the Jews would recognize that the change was due to divine revelation and not doubt his sincerity. **δέρων.** For this punishment in the synagogue cf. Mt. x. 17; Lk. xxi. 12. Paul himself was so treated five times, 2 Cor. xi. 24.

20. **τοῦ μάρτυρός σου**, properly 'thy witness.' S. Stephen had borne witness by his death. The word is here clearly in a transition stage.

21. **εἰς ἔθνη.** At the mention of the Gentiles the fury of the people cut short his speech. At the mention of 'a resurrection' the Athenians had refused to listen any longer.

22. **ἄχρι...λόγου**, i.e. until he had uttered this word. **Αἶρε**, pres.

imp.: the cry was continuous, cf. xxi. 36. **τὸν τοιοῦτον**, contemptuous. **καθῆκεν** = *προσῆκεν*, cl. Gk. The imperfect implies that long ago S. Paul ought to have been put to death: 'It was not right.'

Intervention of Claudius Lysias. 23–29.

23. **ῥιπτούντων**. 'Tossing their garments' in sign of rage and excitement. *ῥιπτεῖν* is frequentative. It cannot mean 'casting off' their garments to attack Paul, as he was in Roman custody.

24. **ἀνετάζεσθαι**, cl. Gk *ἐξετάζεσθαι*. Lysias did not understand Aramaic and ordered Paul to be examined by scourging in order to discover the cause for the outcry against him. Slaves and non-Romans could be so examined, but not before the trial had commenced. Roman administration, military as well as judicial, was often callous and cruel. Pilate, though convinced of the innocence of Jesus, scourged Him in the hope of pacifying the people.

25. **προέτειναν**, 'when they had stretched him out bound with thongs,' i.e. to a pillar with his back exposed to the scourge, cf. the pictures of Christ at the pillar. A Roman citizen was immune from scourging and could not be punished without trial. S. Paul knew the rights and value of the *civitas Romana*, cf. xvi. 37.

26. **Τί μέλλεις**. Some MSS. insert *ὅρα* before *τί*.

27. **σὺ** expresses surprise.

28. **πολλοῦ κεφαλαίου**, 'for a great sum,' gen. of price. Some MSS. have, 'Dost thou so easily say that thou art a Roman citizen? I know for how great a sum I obtained this citizenship.' *κεφάλαιον*, properly 'capital' as opposed to interest. **τὴν πολιτείαν ταύτην**, 'this citizenship.' Lysias was probably a Greek who had taken the name Claudius on his purchase of citizenship, possibly from the Emperor Claudius. 'Freedom' of the great London city companies can still be acquired by purchase. **γεγέννημαι**, 'but I am a Roman from birth.' S. Paul's father may have obtained his citizenship (1) by purchase, (2) by manumission, (3) by reward of service.

29. **καὶ...δὲ**, cf. iii. 24. **καὶ ὅτι**, 'and because he had bound him,' referring either to his arrest or to the scourging at the pillar. *καὶ ὅτι* depends on *ἐφοβήθη* and *καί* is really superfluous. Lysias was liable to punishment under the *lex Julia de vi*.

Trial before the Sanhedrin and its Sequel. xxii. 30—xxiii. 11.

30. **τὸ τί κατηγορεῖται**, explanatory of *τὸ ἀσφαλὲς*. This usage of the article to denote quotation marks is especially characteristic of S. Luke, cf. iv. 21; Lk. i. 62, ix. 46. *τί* is nom. **ἔλυσεν**. According to Cod. Bez. this took place on the day before, immediately after Lysias discovered his mistake. **καταγαγὼν**, sc. from the tower of Antonia down to the temple area. The council met somewhere on the temple mount, but they could not have met in the temple itself, otherwise Lysias could not have been present.

Chapter XXIII.

1. **ἀτενίσας**, 'fastening his eyes steadily,' cf. i. 10, iii. 12. He shews no weakness in vision or in courage. The narrative is very brief. Lysias evidently opened the proceedings and then Paul was called upon to speak. **συνειδήσει**, 'conscience.' A particularly favourite word of S. Paul which he uses over twenty times in his epistles. **πεπολίτευμαι**, 'I have always acted as a good citizen before God in all good conscience.' For *πολιτεύομαι* cf. Phil. i. 27, and for the truth of the statement, xxii. 3, xxiv. 14, xxvi. 4; Phil. iii. 6. S. Paul substitutes *πολιτεύομαι* for *περιπατῶ* or *πορεύομαι* which represent Jewish thought, and this may have enraged his opponents. He was charged with speaking against the law and begins his defence by claiming that he was a loyal and strict Jew. *πολιτεύομαι* in Dem. means to engage in a public political career and so it covered all the duties of men as members of a public body. S. Paul did not only have the *πολίτευμα* of the Roman citizen, but he was a citizen of God's kingdom and he observed all His laws.

2. **Ἀνανίας**, son of Nebedaeus, held office 47–59 and was deposed by Felix. In A.D. 66 he met his death at the hands of an assassin. **τύπτειν**. The reason for this sudden outburst is not clear. Some consider that S. Paul had begun to speak before he was questioned, others that his first words were provocative and that he did not address the sanhedrin with respect, cf. iv. 8.

3. **Τύπτειν σε μέλλει**. Not a curse but a prophecy of death. The retort of S. Paul is in contrast with the answer of Jesus under similar circumstances, Jn xviii. 23. **τοῖχε κεκονιαμένε**, 'thou whited wall,' a proverbial expression for a hypocrite, cf. Mt. xxiii. 27; Lk. xi. 44, and especially Ez. xiii. 10 f. **καὶ σὺ**. *καὶ* expresses astonishment,

σὺ is emphatic. **κάθῃ**, late form of *κάθησαι*, cf. ii. 34. **παρανομῶν.** The emphasis is on the part.; tr. 'and thou breakest the law in commanding me.'

4. **τοῦ θεοῦ.** The high priest was God's representative, Deut. xvii. 10.

5. **Οὐκ ᾔδειν.** The words can only mean that S. Paul did not recognize the high priest. There was not much distinction in dress between the high priest and the chief priests, and S. Paul did not know him by sight. The sanhedrin was summoned by Lysias who was present and he may have presided and directed the proceedings, and in that case S. Paul's mistake is more easily understood. All the circumstances point to an informal meeting and not to a full session of the sanhedrin. **γέγραπται γὰρ.** The implication expressed by *γὰρ* is 'otherwise I should not have spoken thus, for...,' cf. Ex. xxii. 28.

6. **Γνοὺς δὲ.** S. Paul has been accused of taking advantage of the presence of Pharisees and Sadducees to obscure the issue and throw the meeting into confusion. But the narrative is very brief, and from *v.* 9 it seems that he had spoken once more of the visions (ch. xxii.) and of the resurrection, and the Pharisees had shewn by gesture or otherwise approval of his utterance. He was charged with preaching against the law which he strongly denies, cf. *v.* 1, xxiv. 12–16. This he declares is not the real issue between himself and his opponents, but the claim that Jesus was the Messiah and that He had risen from the dead. In ch. xxiv. in the account he gives of his conduct before Felix he makes this clear, though he seems to admit that his declaration of the true issue was the cause of disturbance.

ἐγὼ Φαρισαῖός εἰμι. The Pharisees believed in angels and spirits and in a resurrection of the dead. S. Paul asserts his strict personal adherence to their creed. He differed from them in claiming that Jesus was the risen Messiah. Many Pharisees had accepted the faith. S. Paul essays to convince those present that in Jesus they could see the fulfilment of the hopes which they shared in common with him. All the anti-Christian forces which we have met with in the Acts were united against S. Paul. He made two claims: (1) That Jesus was the risen Messiah. This aroused hostility, especially from the Sadducees, cf. chh. iv.–v. (2) That the Gentiles had equal rights with the Jews in the Gospel. This was construed by the Pharisees into an attack upon the law and the temple and strongly opposed also by the Judaist Christians. Throughout his life from the time of his conversion S. Paul strove to maintain communion with Jews, Jewish Christians and Gentile

Christians. The task was impossible in spite of his sincerity and consistency. No one can be a member of two distinct religious bodies without incurring the bitter hostility of the extremists, at any rate of one or other and probably of both. **υἱὸς Φαρισαίων**, i.e. he came of a Pharisee family of long tradition, Phil. iii. 5, 2 Tim. i. 3. **περὶ ἐλπίδος καὶ...νεκρῶν.** Best taken as a hendiadys, 'hope of a resurrection of the dead': others—*ἐλπίς*=the hope, i.e. of Messianic salvation, cf. xxiv. 15, xxvi. 6.

8. **τὰ ἀμφότερα**, i.e. the resurrection and the existence of angels and spirits of the departed. There is no difficulty in *ἀμφότερα* as angels and spirits together form one conception.

9. **τῶν γραμματέων.** The professional lawyers who belonged chiefly to the Pharisees. **Οὐδὲν κακόν**, cf. Lk. xxiii. 4. **εἰ δὲ** as punctuated in the text must be taken as a protasis without an apodosis. 'But if a spirit or an angel did speak to him....' Some MSS. add *μὴ θεομαχῶμεν*. In R.V. it is punctuated as a question, 'What if...,' so *quid si spiritus* Vulgate. *εἰ* in N.T. is frequently used in direct questions. The Pharisees had heard Paul speak of his visions.

11. **ὁ κύριος**, Jesus. **Θάρσει.** The word was constantly on the lips of Christ in His lifetime. To the sick and diseased, Mt. ix. 2: Mk x. 49: to the disciples on the sea, Mt. xiv. 27: again to the disciples, Jn xvi. 33. For the visions of S. Paul cf. xviii. 9 n., xxvii. 23. Rome the goal of his hopes was yet to be reached, xix. 21.

Conspiracy to murder Paul. Lysias sends him to Felix at Caesarea. 12–35.

12. **συστροφὴν**, a conspiracy, cf. xix. 40 n. **ἀνεθεμάτισαν**, i.e. they declared themselves liable to the direct punishment of God if they were false to their oath. The verb is found elsewhere only Mk xiv. 71. **μήτε φαγεῖν.** *μή* generally preceded by *ἤ μήν* is the regular negative used in oaths in cl. Gk. **πεῖν**, Hellen. form of *πιεῖν*.

13. **ἦσαν**, tr. 'Those who had formed this conspiracy were more than 40.' *ἤ* omitted, as often, with *πλείων*.

14. **οἵτινες.** The relative in accordance with S. Luke's style introduces a new fact. Tr. 'and they.' **Ἀναθέματι ἀνεθεματίσαμεν.** For the use of the noun with the corresponding verb to express emphasis cf. v. 28 n. *ἀνάθημα* always in a good sense, 'offering,' Lk. xxi. 5; *ἀνάθεμα* in a bad sense, 'an accursed thing,' Gal. i. 8; Rom. ix. 3.

15. **ἐμφανίσατε...περὶ αὐτοῦ.** 'Signify' is an inadequate rendering, as the sanhedrin could not dictate to Lysias, but only lay the case before him with a request, *v.* 20. Tr. 'Intimate your intention to the tribune that he may bring Paul down to you as though you proposed to examine his case more carefully.' For *ἐμφανίζειν* cf. xxiv. 1, xxv. 2, 15. **ὡς** expresses the pretext, cf. Lk. xvi. 1, xxiii. 14. **τοῦ ἀνελεῖν.** *τοῦ* with infin. expresses purpose, cf. *v.* 20.

16. **ὁ υἱὸς τῆς ἀδελφῆς.** Paul's nephew is otherwise unknown. It is suggested that *παραγενόμενος* should be taken with *ἀκούσας*, i.e. he came upon them when forming the conspiracy and thus heard of the plot, but the order in the Greek is against this. He had no difficulty in obtaining admittance as S. Paul was a Roman retained in *libera custodia* and allowed indulgence, cf. xxiv. 23.

17. **τι**, as in cl. Gk, something important.

18. **Ὁ δέσμιος Παῦλος**, 'the prisoner Paul.' Here used for the first time. He speaks of himself in the epistles written from Rome as 'the prisoner of Jesus Christ,' Eph. iii. 1, iv. 1; 2 Tim. i. 8.

19. **ἐπιλαβόμενος**, tr. 'taking him by the hand.' For the construction cf. Lk. viii. 54.

20. **συνέθεντο**, cf. Lk. xxii. 5. **τοῦ ἐρωτῆσαι**, a request not a demand, cf. iii. 3 n. **ὡς μέλλων.** If *μέλλων*, which has the best authority, is correct it must refer to the tribune, so R.V., but the words are an obvious repetition of *v.* 15. Cod. Sin. *μέλλον* agreeing with *συνέδριον*: other MSS. *μέλλοντες*.

21. **προσδεχόμενοι.** *προσδέχομαι* is used in two senses: (1) receive favourably, (2) wish for or expect; here the latter. **ἐπαγγελίαν**, 'the promise from you,' i.e. your consent. Elsewhere *ἐπαγγελία* is used of the divine promise not made in answer to request, but spontaneously, cf. ii. 39; Gal. iii. 16, etc.

22. **ὅτι...ἐνεφάνισας.** Note the change to oratio recta, cf. i. 4; Lk. v. 14.

23. **τινας δύο.** *τινας* = *quosdam*, two particular centurions on whom he could rely, cf. Lk. vii. 19. **Ἑτοιμάσατε.** The aor. imperative is instantaneous. 'Get ready immediately.' **στρατιώτας...δεξιολάβους.** The number of the escort, 470, is very large and can only be due to the possible dangers on the road, not to the necessity of escorting Paul. The three arms of the Roman army are here utilized: (1) *στρατιῶται*, heavy-armed legionaries; (2) *ἱππεῖς*, cavalry, drawn as a rule from the provinces, e.g. Numidia; (3) *δεξιολάβοι*, light-armed auxiliaries. The meaning of *δεξιολάβους*, v.l. *δεξιοβάλους*, is very obscure. They are

distinguished from peltasts and archers in the only passage where the word occurs, but it is not stated how they were armed. **ἀπὸ τρίτης ὥρας.** They were to be prepared to start at or after 9 p.m.

24. **κτήνη,** properly of cattle and beasts of burden, but here of horses, cf. Lk. x. 34. The plural is used because S. Paul would be chained to a soldier who would ride by his side. **παραστῆσαι,** dependent on *εἶπεν*; a change to indirect speech. **διασώσωσι,** 'bring him safe.' Cod. Bez. adds, 'For he was afraid lest the Jews should seize and slay him, and he himself afterwards be accused of having taken a bribe.' **Φήλικα.** Antonius Felix, procurator 52–58 A.D., was the brother of Pallas the freedman of Claudius. His government was marked by great cruelty, Tac. *Hist.* v. 9. **τὸν ἡγεμόνα.** A general word in N.T., used both of the emperor himself and of the Jewish procurator; cf. Lk. xxi. 12.

25. **ἔχουσαν τὸν τύπον τοῦτον,** 'cast in this form.' S. Luke does not quote the letter *in extenso*, but gives a *précis* of its contents. He was present at Caesarea and may have heard the letter read in open court.

26. **κρατίστῳ,** cf. i. 1, xxiv. 3, a complimentary title.

27. **Τὸν ἄνδρα** indicates respect. **μαθὼν ὅτι Ῥωμαῖος.** Lysias makes no mention of how he acquired the knowledge of Paul's citizen ship or of his own illegal action.

28. **βουλόμενος.** Again Lysias suppresses the truth, as he was well aware of the charge against Paul. He wishes to present his own conduct in the most favourable light to the procurator.

29. **ζητημάτων,** cf. xviii. 15. Cod. Bez., 'questions of the law of Moses and of one Jesus.'

30. **μηνυθείσης...ἔσεσθαι.** A mixture of two constructions, *μηνυθείσης ἐπιβουλῆς ἐσομένης* and *μηνυθέντος ἐπιβουλὴν ἔσεσθαι.* **ἔπεμψα,** epistolary aorist. 'I am sending' is the English idiom. **πρὸς αὐτὸν.** Some MSS. insert *τά* and conclude the letter with *ἔρρωσο*, 'farewell.'

31. **Οἱ μὲν οὖν.** The antithesis may be found in the following sentence *τῇ δὲ ἐπαύριον*, or in xxiv. 1. **διὰ νυκτός,** 'by night.' For the rare use of *διά* cf. xvii. 10; Lk. v. 5. **Ἀντιπατρίδα.** Antipatris was founded by Herod the Great and named by him after his father. It was 42 miles from Jerusalem, and as the road here debouched into the open plain it was no longer liable to be infested by bandits.

33. **οἵτινες,** 'and they,' i.e. the horsemen.

34. **ποίας ἐπαρχείας,** 'of what province.' *ποίας=τίνος*, cf. iv. 7. He wished to ascertain further details not mentioned in the letter. *ἐπαρχεία* is a general term including alike a large province or an

appendage to a large province, such as Judaea was to Syria. The *procurator* of Judaea was only subject to the superior jurisdiction of the legate of Syria if an insurrection required his interference.

35. **Διακούσομαι**, 'I will hear thy case.' *δια* intensifies *ἀκούω* and implies a judicial hearing. **κελεύσας**=*καὶ ἐκέλευσεν*. S. Luke uses the aor. participle to state a fact subsequent to or coincident with the action of the principal verb, cf. xvi. 6, xxiv. 22. **πραιτωρίῳ**, palace. The procurator resided in Herod's palace which was both a fortress and a residence. Some consider that the epistle to the Philippians was written from Caesarea chiefly on the ground that *πραιτώριον* (i. 13) must have the same meaning as here and in the Gospels, Mt. xxvii. 27, but the epistle was probably written from Rome, and *πραιτώριον* refers to the Praetorian guard.

Ch. xxiv. Trial before Felix and its Sequel. 1–27.

1. **Μετὰ δὲ πέντε ἡμέρας**, variously estimated as to be reckoned from the departure from Jerusalem, the apprehension of S. Paul or the arrival at Caesarea. The last is to be preferred. **ῥήτορος**. In late Gk 'a professional pleader.' Lat. *causidicus*. Tertullus is a diminutive of Tertius: he may have been a Jew, unless his identification of himself with his clients is merely a professional pose, cf. *vv.* 3, 5, 6. **οἵτινες ἐνεφάνισαν**, 'who laid formal information before,' cf. xxiii. 15, xxv. 2, 15.

2. **Πολλῆς εἰρήνης**. Tertullus begins with the usual compliments—*captatio benevolentiae*. Felix may have done something to suppress the banditti, cf. xxi. 38, but both Tacitus and Josephus accuse him of causing sedition by his cruelty and of employing the assassins for his own ends, Tac. *Ann.* XII. 54; Jos. *Ant.* XX. 8. 9. **διορθωμάτων γινομένων**, 'many reforms introduced.' Some MSS. have *κατορθωμάτων*, 'successes attained.' **τῷ ἔθνει τούτῳ**. Tertullus speaks of the Jews as a nation (*ἔθνος*) in the Roman Empire not as the people of God (*λαός*), cf. *v.* 10, x. 22, xxvi. 4. **προνοίας**, 'care,' cf. Rom. xiii. 14.

3. **πάντῃ...πανταχοῦ** should be taken with *γινομένων*. **ἀποδεχόμεθα**, 'we gladly welcome,' sc. *ταῦτα*, i.e. the peace and reforms.

4. **ἐνκόπτω**=to hinder or delay; v.l. *κόπτω*, 'weary.' **συντόμως**. Strictly *λεγόντων* should be supplied, but Greek and English idiom alike admit of 'to give a brief hearing.' **ἐπιεικίᾳ**, clemency, kindness; the spirit of a man who judges in accordance with equity rather than by the stringency of the law. The *ἐπιεικής* is contrasted by Aristotle with the *ἀκριβοδίκαιος*, cf. 2 Cor. x. 1.

5, 6. **εὑρόντες...ὃς καὶ...ὃν καὶ.** There is no principal verb. The anacoluthon is probably due to S. Luke's summarizing briefly the charges brought by Tertullus: (1) sedition; (2) leadership of the Nazarenes; (3) profanation of the temple. **λοιμὸν**, 'a plague,' pestilent fellow. Common in LXX. in this sense. **κατὰ τὴν οἰκουμένην**, i.e. the Roman Empire, cf. xxi. 28. **τῶν Ναζωραίων**: the contemptuous term applied to the Christians by the Jews, as Χριστιανοί was by the Greeks, xi. 26. **αἱρέσεως**, cf. v. 17 n. **βεβηλῶσαι.** This charge could not be proved against S. Paul and was only a matter of suspicion in the case of Trophimus, xxi. 28. **ἐκρατήσαμεν.** *κρατῶ* with the accus. means to seize or to conquer. Cod. Bez. adds 'and would have judged him according to our law. But the tribune came, and with great violence took him away out of our hands, commanding his accusers to come unto thee'; so A.V. W.H. and R.V. omit.

8. **παρ' οὗ**, i.e. from Paul: according to A.V. *παρ' οὗ* must refer to Lysias. **ἀνακρίνας**, by a judicial examination.

9. **συνεπέθεντο...φάσκοντες.** 'Joined in the attack, asserting,' i.e. as accusers.

10. **Ἐκ πολλῶν ἐτῶν.** Even before he became *procurator*, 52 A.D., Felix was associated with Cumanus in the government of Judaea; Tac. *Ann.* XII. 54. **ἔθνει**, i.e. the Jews; cf. *v.* 3, supra. **εὐθύμως**, 'gladly,' 'cheerfully.' S. Paul also begins his speech with a compliment. **ἀπολογοῦμαι.** Common in the writings of S. Luke and S. Paul, not elsewhere in the N.T.; cf. Lk. xii. 11, xxi. 14.

11. **δυναμένου.** Such a short time as twelve days made it possible for Felix to ascertain the exact facts and impossible for Paul to have raised a sedition. The days may be arranged thus, excluding the day of arrival: (1) The visit to James; (2) the association with the Nazirites; (6) the arrest of Paul; (7) the trial before the sanhedrin; (8) the information of the plot; (9) the arrival at Caesarea; and reckoning five following days inclusively, the speech of Tertullus would be on the thirteenth day. There are various alternative methods of reckoning; perhaps the simplest is to add the seven days of xxi. 27 to the five days, xxiv. 1. **προσκυνήσων.** So far from coming to Jerusalem to raise a sedition he had come for the purpose of worship (xx. 16) and to bring the alms. This would naturally weigh with the *procurator*, as the Romans respected the Jewish faith.

12. **ἐν τῷ ἱερῷ.** Paul meets two of the charges of Tertullus with a flat denial. **ἐπίστασιν** = *ἐπισύστασιν*, 'gathering of a crowd.'

13. **παραστῆσαι**, to produce any proofs. Classical usage.

14 **ὁμολογῶ.** He frankly admits the second charge, but proceeds to define the true position of Christianity in its relation to Judaism. **ὁδὸν,** 'the way,' a term accepted by the Christians. **αἵρεσιν,** though used in a good sense in v. 17, xv. 5, *αἵρεσις* is rejected by S. Paul as implying separation and self-assertion; cf. Gal. v. 20, 1 Cor. xi. 19. He maintains by argument that Christianity is the *πλήρωσις* of Judaism, xiii. 32. **τῷ πατρῴῳ θεῷ**: cf. xxii. 3, 14. **νόμον...προφήταις.** The law and the prophets (cf. xiii. 15) contained the Messianic hopes. Paul maintained that these hopes had been fulfilled and therefore he was still a stout adherent of the Jewish faith.

15. **ἔχων.** The hope of the resurrection was his present possession—it was still only an 'expectation' of the Jews. **αὐτοὶ οὗτοι.** He points to his accusers. The Pharisees could not deny this. **ἀνάστασιν**: cf. Dan. xii. 2.

16. **ἐν τούτῳ.** 'Herein I also (i.e. no less than my present accusers) study to have a conscience.' Others take *ἐν τούτῳ* to mean 'therefore' or 'meanwhile,' i.e. awaiting, like them, the resurrection. **ἀπρόσκοπον.** (1) Used actively, 'not giving offence,' Phil. i. 10; (2) passively, 'not being offended,' 1 Cor. x. 32. 'Without offence' gives an admirable sense, as combining both meanings. **διὰ παντός,** cf. ii. 25, x. 2, Lk. xxiv. 53. His whole life no less than his recent conduct at Jerusalem was a refutation of the charges.

17. **δι' ἐτῶν.** *διά* here bears its classical meaning of 'after an interval of'; cf. Gal. ii. 1. For his last visit see xviii. 22. **ἐλεημοσύνας—μου,** 'to bring alms to my nation.' Deissmann says *εἰς* = for. *ἐλεημοσύνη* is not elsewhere used by S. Paul. He uses various terms for the 'collection': *κοινωνία, λογία, διακονία, χάρις*; cf. esp. 1 Cor. xvi. 1–4; 2 Cor. viii., ix.; Rom. xv. 26. This is the only reference made by S. Luke to the chief object of S. Paul's visit. **προσφορᾶς.** 'The offerings' may refer (1) to offerings at Pentecost, (2) to some private offerings of the apostle possibly connected with a vow of his own, (3) to the offerings made on behalf of the four Nazirites, xxi. 26.

18. **ἐν αἷς** has better MS. authority than *ἐν οἷς*. The reference must be to *προσφορᾶς,* and *ἡγνισμένον* points to the offerings for the Nazirites. S. Paul having denied the charges now states the true facts. **οὐ μετὰ ὄχλου.** Tertullus had laid special stress upon the charge of *στάσις,* the only charge Felix would be likely to listen to; S. Paul equally strongly refutes it. **τινὲς δὲ.** If *τινὲς* is read alone it is the subject of *εὗρον*; so A.V. But if *δὲ* is original—and it has excellent authority—there is an anacoluthon. 'But certain Jews from Asia who ought to have

been present and laid any charges they had against me before thee....' Here he breaks off suddenly in his characteristic manner (cf. Gal. ii. 4, 5), and without stating what the Jews from Asia actually did, turns to those Jews who were present, 'or (since they have not come to accuse me) let these men themselves (who are present) state of what crime they found me guilty when I stood before the sanhedrin.'

20. **αὐτοὶ οὗτοι.** He turns to the Jews present in the absence of the Jews from Asia.

21. **τί...ἢ = τί ἄλλο...ἢ.** 'Except in the matter of this one utterance to which I gave voice.' S. Paul does not conceal the cause of the disturbance in the sanhedrin, xxiii. 6. **ἐκέκραξα**, Hellen. aor. from *κέκραγα*.

22. **Ἀνεβάλετο**, Lat. '*ampliavit eos.*' A Roman judge would put off a case for further consideration with the formula, '*Amplius.*' Two reasons are given for the adjournment of the case: (1) by S. Luke, that Felix was 'very well informed concerning the way,' and therefore had heard enough to see that S. Paul could not be condemned on religious grounds; (2) by Felix, that he could not 'decide the case' until Lysias came to Caesarea. His motive may have been genuine. Paul was a Roman prisoner and the tribune had referred the case to him, and he wished to hear his evidence. **ἀκριβέστερον**, comp. for superl.; cf. *ἐλθεῖν τάχιον*, 1 Tim. iii. 14. Felix had been resident for some years in Judaea and had married a Jewish wife. **τὰ καθ' ὑμᾶς.** *ὑμᾶς* includes both accuser and accused. 'I will decide the question at issue between you.'

23. **ἄνεσιν**, 'indulgence'; cf. xxiii. 16, xxviii. 16. For S. Paul's use of the word cf. 2 Cor. vii. 5, viii. 13. **τῶν ἰδίων**, i.e. Luke, Aristarchus, Trophimus. For the phrase cf. iv. 23.

24. **Δρουσίλλῃ.** She was the youngest daughter of Herod Agrippa I. Her sisters were Bernice and Mariamne, and her brother Agrippa II. She was first married to Azizus, king of Emesa, and beguiled to desert him by a magician sent by Felix, who was already married. Cod. Bez. makes it clear that it was to gratify her that Felix sent for Paul. Her brother shewed a similar interest; cf. xxv. **εἰς Χριστὸν Ἰησοῦν**; so W.H. and R.V. A.V. 'Christ.' The MS. authority is fairly divided. Felix would have almost certainly used '*Χριστός*' only; cf. xxvi. 28.

25. **ἐγκρατείας.** Paul does not at once answer Felix, but speaks of the moral virtues, in which Felix and his wife were very deficient, thus shewing the same courage as John the Baptist before Herod

Antipas. ἐγκράτεια is the virtue of self-control opposed to ἀκρασία (ἀκράτεια), 1 Cor. vii. 9; Gal. v. 23. **Τὸ νῦν ἔχον.** For the present, 'as things are.'

26. **χρήματα.** The taking of bribes from a prisoner was forbidden by Roman law. Felix evidently knew that S. Paul had money at his command. S. Paul was independent of support from others, and though he sometimes worked with his own hands he must have had some means of his own.

27. **Διετίας.** The date of the recall of Felix is variously estimated. Turner gives 57–59; see Introduction. **ἔλαβεν διάδοχον.** Lit. 'had for his successor,' i.e. 'was succeeded by,' R.V. **Φῆστον.** Nothing is known of him except from N.T. and Josephus. He was a firm and just magistrate and repressed the bandits. **καταθέσθαι,** a metaphor from banking; lit. 'to deposit.' It was Felix's policy to gain popularity with the Jews, in view of the accusations which followed him to Rome. Tr. 'to place a favour to the Jews to his credit.' Cod. Bez. gives a different reason: 'But Paul he left in bond for the sake of Drusilla.' **δεδεμένον,** 'bound,' i.e. imprisoned, but not in rigorous confinement.

Ch. xxv. Paul and Festus. First Trial. 1–12.

1. **τῇ ἐπαρχείᾳ,** i.e. 'having entered upon his office,' i.e. as governor of the province. ἐπαρχεία denotes both locality and jurisdiction, here preferably the latter; cf. xxiii. 34.

2. **ἐνεφάνισαν,** cf. xxiii. 15, xxiv. 1. **οἱ πρῶτοι.** 'The principal Jews,' not necessarily confined to πρεσβύτεροι, *v.* 15; cf. Lk. xix. 47.

3. **ὅπως μεταπέμψηται,** i.e. to try the case himself, *vv.* 10, 15. The favour they asked was that Paul should be brought to Jerusalem, and they had already laid a plot to murder him on the way.

4. **μὲν οὖν.** There is no direct antithesis. **ἀπεκρίθη τηρεῖσθαι,** 'answered that Paul was in custody in Caesarea.' **εἰς = ἐν. ἑαυτὸν,** cl. Gk would require αὐτός. Festus refuses their main request but expresses his readiness to hear their charges against Paul at Caesarea.

5. **φησίν,** note the change to *oratio recta*; cf. i. 4. The insertion of φησί and ἔφη is rare in N.T. **Οἱ...δυνατοὶ,** 'those in authority.' Festus uses a general term. He may have been unfamiliar with the titles of the Jewish hierarchy; for the expression cf. 1 Cor. i. 26.

Others take **οἱ δυνατοὶ** = those who are able. **τί...ἄτοπον**, 'anything amiss,' i.e. any wickedness, A.V.; cf. Lk. xxiii. 41. But **ἄτοπος** has its classical meaning, 'unusual,' xxviii. 6.

6. **τῇ ἐπαύριον**. The short stay at Jerusalem and the speedy return with Paul's accusers points to the promptitude of the new governor in the performance of his duties.

7. **πολλὰ...αἰτιώματα**, 'many grave charges.' **αἰτίωμα** = **αἰτίαμα**. They preferred the same three charges (xxiv. 5), as is clear from Paul's answer.

8. **εἰς Καίσαρα**. The charge of sedition would come under the law—*lex laesae majestatis*—and would constitute treason against the emperor, cf. xvii. 7.

9. **τοῖς Ἰουδαίοις**, emphatic position. Festus could not condemn Paul, but wanted to win favour with his new subjects and offers to agree to the original request of the Jews. **ἐπ' ἐμοῦ**. The trial concerning the breaches of the Jewish law would take place before the sanhedrin, but Festus adds 'in my presence,' as a reassurance of the protection of the Roman government against injustice. Festus probably would not preside in the sanhedrin, but the verdict of death would be brought to him for ratification.

10. **ἐπὶ...Καίσαρος**, 'I am standing before Caesar's tribunal.' The procurator was the legal representative of the emperor; technically therefore the expression is true. Caesar was a title of the emperor which belonged originally to the Julian gens. **οὗ...κρίνεσθαι**. No Roman citizen could be tried except before a Roman tribunal. **Ἰουδαίους οὐδέν**. For the double accus. cf. Lk. x. 19. **ὡς σὺ κάλλιον**, 'as thou very well knowest.' For the comparative cf. xxiv. 22.

11. **εἰ...ἀδικῶ...ἀποθανεῖν**, 'but if I am guilty and have done anything worthy of death, I do not appeal against a death sentence.' S. Paul claims that he was not guilty of any offence against the Jews, and that he cannot be handed over to them, but if there was any charge against him as a Roman citizen he claims the privilege to be tried in a Roman court. **παραιτοῦμαι**, Lat. *deprecor*. Lit. 'beg off'; cf. Lk. xiv. 18, 19. **χαρίσασθαι**, cf. iii. 14, i.e. 'no one can give me up as a favour to the Jews.' Festus would be acting *ultra vires*. The appeal of a Roman citizen to the emperor had to be allowed. **ἐπικαλοῦμαι**. On the expulsion of the kings in 509 the right of appeal to the people (*provocatio ad populum*) was granted by the *lex Valeria*. Under the empire right of appeal was transferred to the emperor. Paul had been in custody for two years, and saw no chance of a fair

trial; he distrusted Festus, and was convinced that in an appeal to Rome lay at once the chance of a hearing before a final tribunal and of achieving the great object of all his labours, which had been assured to him, xix. 21, xxiii. 11.

12. **μετὰ τοῦ συμβουλίου**, 'with his counsellors,' i.e. the officials who acted as assessors in the court of the *procurator* to assist him on legal points. He could only disallow the appeal if there was danger in delay. He knew there was no case against Paul, but he did not want to offend the Jews in his first official act by an acquittal, and therefore allowed the appeal, though he was at a loss how to frame the '*elogium*,' *v.* 27. **ἐπὶ Καίσαρα πορεύσῃ**. Behind these words lie two facts: (1) Festus knew Paul distrusted him; (2) Paul little appreciated what an appeal to the emperor meant.

Agrippa II and Bernice visit Festus. 13–22.

13. **Ἀγρίππας**. Herod Agrippa II was the son of Agrippa I, ch. xii. In A.D. 49 he was made king of Chalcis by the emperor Claudius; in A.D. 53 the tetrarchies of Trachonitis and Abilene were added to his dominions, and at a later date Galilee and Peraea. In the Jewish war in A.D. 66 he sided with the Romans. He died at Rome A.D. 100. **Βερνίκη**. Bernice was married to Herod, king of Chalcis, and on his death lived in the household of her brother Agrippa. During the Jewish wars she first championed the Jewish cause, but when her palace was burned by the fanatic Jews she went over to the Romans. She had great beauty and both Vespasian and Titus fell victims to her charms. **ἀσπασάμενοι**, 'and greeted Festus.' For the aor. part. cf. xxiii. 35; other MSS. **ἀσπασόμενοι**, 'to greet.' Agrippa came 'to pay his respects' to the new procurator. He had the courtesy title of king, but was not 'king of Judaea.'

14. **ἀνέθετο**, 'referred'; cf. Gal. ii. 2. It was natural for Festus to consult Agrippa, as he was entrusted with the supervision of the temple and was expert in Jewish laws and customs, xxvi. 3, 7.

15. **καταδίκην** = 'condemnation.'

16. **πρὶν ἢ...ἔχοι**, opt. in oblique narration. S. Luke alone uses the optative at all freely in N.T., Lk. iii. 15.

18. **ὧν...πονηρῶν**. Tr. 'brought no accusation of the crimes which I expected.'

19. **δεισιδαιμονίας**, 'religion'; cf. xvii. 22. **περί τινος Ἰησοῦ**, about one Jesus.' No mention of this was made in the trial; Festus probably knew nothing of the facts. **ἔφασκεν**, 'asserted,' implying that the assertion had no foundation in fact.

20. **ἀπορούμενος**. Here *ἀποροῦμαι* takes a direct accus.: 'being perplexed as to how to proceed with my inquiry into the matter'; cf. *v.* 9. **εἰ βούλοιτο** after *ἔλεγον* represents the direct question *εἰ βούλει* in oblique form. Lit. 'I said to him, did he wish?'

21. **αὐτόν** = *ἑαυτόν*. **εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν**, 'for the decision of the emperor,' i.e. Nero. *Σεβαστός*, Lat. Augustus, an official title of the emperors. The title was first conferred on Octavianus, and subsequently on his successors; cf. Lk. ii. 1. The survival of the titles Augustus and Sebastos in the names of places so far removed from one another as Saragossa and Sevastopol is striking evidence of the extent of the power of Rome. **ἀναπέμψω**, 'send him up,' i.e. to the capital, to a higher tribunal.

22. **Ἐβουλόμην**. The force of the imperfect is not clear. It would naturally mean, 'I also had a desire to hear Paul,' i.e. Agrippa had heard of Paul at Jerusalem and had already formed the wish to enquire into his case. Others take *ἐβουλόμην* as a polite form of request, as we should say, 'I was thinking that I should like to,' i.e. the wish had arisen as he listened to Festus.

Second Trial before Festus, Agrippa and Bernice. xxv. 23—xxvi. 32.

23. **τὸ ἀκροατήριον**. The audience chamber—not a hall of judgment but simply the room in which the interview took place. **χιλιάρχοις**. There were five cohorts stationed at Caesarea. **τοῖς κατ' ἐξοχήν**, 'the most prominent men of the city,' including Gentiles as well as Jews.

24. **ἐνέτυχεν**, 'made a petition to me.' Used in LXX. of those who made complaints before the authorities. In Rom. viii. 27, 34, xi. 2, it is used of supplication to God.

25. **κατελαβόμην**, cf. iv. 13, x. 34. According to the Bezan text Festus makes a longer speech, but it contains no facts not mentioned before.

26. **τῷ κυρίῳ**, Lat. *Dominus*. Augustus and Tiberius wisely

refused this title as alien to the spirit of the relation between the emperor and the people. It was first accepted by Caligula and subsequently by his successors. **ἀνακρίσεως**, 'examination.' The object was not to reopen the case but to obtain more definite information, as in a case of appeal Festus was required to send an *elogium* with the prisoner stating the case, and he hoped Agrippa would assist him.

XXVI. 1. **Ἀγρίππας**. Agrippa presided at the enquiry.

2. **ἥγημαι**, 'I think,' perf. with force of present. For the compliment to the presiding judge cf. xxiv. 3.

This speech is S. Paul's final 'apology' in the Acts in defence of his life and faith and conduct. (1) Compliment to Agrippa, *vv.* 2, 3. (2) His life before his conversion, *vv.* 4, 5. (3) The real charge against him—the hope of the resurrection, *vv.* 6–8. (4) Narrative of his conversion in proof of his conviction of the resurrection and of his mission to the Gentiles, *vv.* 9–18. (5) Brief review of its fulfilment leading to his arrest, *vv.* 19–21. (6) The passion of the Messiah and His resurrection, with its message of life and hope to Jew and Gentile alike, was the fulfilment of the predictions of the law and the prophets, *vv.* 22, 23.

3. **μάλιστα γνώστην ὄντα σε**. *μάλιστα* either 'especially because thou art expert,' or 'because thou art especially expert.' There is however no construction for the accus. which may be due to confusion, as if *πρός σε* had preceded, or it may be an accus. absolute. The insertion of *ἐπιστάμενος* has very little support. **ἐθῶν τε καὶ ζητημάτων**, i.e. the practices and theories of Judaism.

4. **μὲν οὖν** introduces the *narratio* after the *exordium*. The description of his life is abandoned at *v.* 6, and resumed again after a short and highly characteristic digression at *v.* 9. **ἐκ νεότητος**, from the time he came to Jerusalem, i.e. about the age of 13. **τὴν ἀπ' ἀρχῆς γενομένην**, a further definition of *τὴν βίωσιν*, tr. 'that I practised from the beginning.' No one with such a training as he had had would be likely to act contrary to Jewish feeling.

5. **ἄνωθεν**, 'from the beginning,' i.e. of his public education at Jerusalem. There had been no break in the consistency of his life: for *ἄνωθεν* cf. Lk. i. 2, 3. **ἀκριβεστάτην**. The only instance of a superlative in *-τατος* in N.T. S. Paul adhered to the traditions so strictly held by the Pharisees: cf. xxii. 3, xxiii. 6. **θρησκείας**, 'religion' on its practical side (cf. Jas i. 26, 27), distinguished from *ὁσιότης*, the inward spirit of religion.

6. **ἐπ' ἐλπίδι**, 'upon the ground of the hope of the promise,' i.e. of the advent of the Messiah's kingdom involving the resurrection, cf. xiii.

23. All Jews, and above all Pharisees, looked forward to this. Paul maintained it was fulfilled. This is the real issue.

7. **εἰς ἥν**, sc. promise, not hope. **τὸ δωδεκάφυλον**: the expression occurs only here, but for reference to the 12 tribes in the Dispersion cf. Jas i. 1. The Jews looked forward to a national reunion of these scattered people under the Messiah, cf. Lk. xxii. 30. **λατρεῦον**, of religious service, cf. Lk. ii. 37. **ὑπὸ Ἰουδαίων**, position emphatic. He was charged by Jews for his passionate devotion to the highest hope of every Israelite!

8. **παρ' ὑμῖν**. He turns to the Jews present who claimed that Jesus was dead 'whom Paul declared to be alive,' xxv. 19. **εἰ**, (1) 'that,' (2) 'if,' probably the latter. The indic. with *εἰ* assumes that the supposition is true. There was nothing incredible in the resurrection of the dead in the eyes of the Pharisees, though the Sadducees denied the truth; why then should not Christ have been raised? In S. Paul's eyes the resurrection from the dead and the resurrection of Jesus were intimately bound up together, 1 Cor. xv. 12, 16.

9. **Ἐγὼ μὲν οὖν** resumes the narrative from *v.* 4. **ἔδοξα ἐμαυτῷ**, he had acted with sincere conviction in the time of his ignorance: cf. iii. 17. **Ναζωραίου**, xxii. 8. Before his conversion he spoke of Jesus thus, now he was himself one of the despised 'Nazarenes,' xxiv. 5.

10. **τῶν ἁγίων**. The use of the word enhances the gravity of S. Paul's action. **ἀναιρουμένων**. The case of Stephen alone is narrated, but there may have been others. **κατήνεγκα ψῆφον**, 'I gave my vote.' The phrase would naturally point to a judicial vote. It has been assumed that S. Paul was a member of the sanhedrin, but of this there is no real evidence, and his age and position at Jerusalem are against the assumption. *κατήνεγκα ψῆφον* may however be a pictorial phrase implying that he gave his consent, cf. viii. 1.

11. **ἠνάγκαζον**. The imp. is important, 'I strove to make them blaspheme.' The imperfect may be conative or iterative, but in neither case is there any proof that S. Paul was successful. **βλασφημεῖν** = *λέγειν ἀνάθεμα Ἰησοῦς*, 1 Cor. xii. 3: cf. *maledicere Christo*, Pliny, *Ep.* x. 27. Like Pliny he probably failed. **εἰς τὰς ἔξω πόλεις**, 'even unto foreign cities,' i.e. outside Judaea. Only Damascus is mentioned.

12. **Ἐν οἷς**, tr. 'and on this errand.' **ἐπιτροπῆς**, commission. **ἐξουσίας**, the authority to execute it.

13. **ἡμέρας μέσης**, the genitive expresses the time within which an event happens. **ὑπὲρ τὴν λαμπρότητα** emphasizes the supernatural

character of the light. **περιλάμψαν**, only here and in Lk. ii. 9, of a light from heaven. For the variation in the three accounts cf. ix. 3 n.

14. **τῇ Ἑβραΐδι διαλέκτῳ**, added because S. Paul was speaking in Greek. The form Σαούλ in all three accounts makes it clear that the words were in Aramaic. **πρὸς κέντρα λακτίζειν.** This proverb undoubtedly is original here though introduced into the other narratives. It is common alike in Greek, Latin and Hebrew literature. Cf. Aesch. *Ag.* 1624 *πρὸς κέντρα μὴ λάκτιζε*, also *Pr. V.* 323, Ter. *Phormio*, I. 2. 27. The ox kicks against the goad only to receive a severer wound. It was painful for Paul to try to persecute Jesus in His followers, as this only meant deeper wounds for himself, cf. 1 Tim. i. 13.

16–19. It is clear that these verses contain the substance of what in the other accounts is communicated to S. Paul by Ananias as the result of his own vision. This is more closely in accord with Gal. i. 15. Probably S. Paul in giving an account of his conversion before a Gentile audience naturally omitted any reference to Ananias and his baptism. His one desire is to emphasize his divine commission to preach to the Gentiles.

16. **ἀνάστηθι καὶ στῆθι.** The emphatic repetition of the simple verb after the compound marks the solemnity of the occasion: cf. xiv. 10; Eph. vi. 13; Ezek. ii. 1. **ὑπηρέτην καὶ μάρτυρα**, a minister and witness. *ὑπηρέτης* is here used in a general sense and the two words together emphasize the nature of S. Paul's commission: cf. xxii. 15. **ὧν... σοι.** *ὧν = τούτων ἅ*, internal accusative both with *εἶδες* and *ὀφθήσομαι*. Tr. 'Of those things in which thou hast seen me and of those in which I shall be seen by thee.' *ὧν εἶδες* refers to the vision at Damascus wherein Paul saw the risen Lord: cf. xxii. 15; 1 Cor. ix. 1, xv. 8: *ὧν ὀφθήσομαι* to subsequent visions: xviii. 9, xxii. 18, xxiii. 11; 2 Cor. xii. 2.

17. **ἐξαιρούμενος**, 'delivering thee from the people (i.e. the Jews) and from the Gentiles.' Elsewhere in the Acts (vii. 10, xii. 11, xxiii. 27), *ἐξαιρεῖσθαι* = to deliver, and for the fact see *v.* 22: cf. also Jer. i. 8; 1 Chr. xvi. 35. Others tr. 'choosing thee from among.' Cf. ix. 15 where Paul is called *σκεῦος ἐκλογῆς*. The first rendering is to be preferred on the ground of usage in N.T. **ἀποστέλλω.** S. Paul never failed to insist on his direct appointment by Christ Himself to the apostleship: Gal. i. 1, 16; Rom. i. 5.

18. **ἀνοῖξαι.** The opening of the eyes of the blinded Jews and Gentiles is clearly figurative not miraculous; cf. ix. 8, 40; Is. xxxv. 5,

xlii. 7. **ἀνοῖξαι** is the infin. of purpose, directly dependent on **ἀποστέλλω**. **τοῦ ἐπιστρέψαι** is explanatory of *ἀνοῖξαι*; tr. 'that they may turn.' *ἐπιστρέψαι*, intrans., as in ix. 35, but cf. Lk. i. 16, 17. **ἀπὸ σκότους εἰς φῶς.** S. Paul himself had passed from darkness into light, and it was his mission to dispel the darkness in the lives of others by the light of the Gospel: cf. 1 Thess. v. 5; Col. i. 12, 14. **τοῦ Σατανᾶ**, cf. 2 Cor. iv. 4. **τοῦ λαβεῖν** further explains *τοῦ ἐπιστρέψαι*; thus the three infinitives by a progressive dependence complete the whole description of S. Paul's task. **πίστει τῇ εἰς ἐμέ**, connected with *τοῦ λαβεῖν* and placed last for emphasis.

19. **Ὅθεν**, 'wherefore,' i.e. referring back to the whole vision. **βασιλεῦ Ἀγρίππα.** The insertion of the king's name marks the real beginning of the '*demonstratio*' following upon the '*narratio*.' S. Paul follows the natural and accepted method of developing his case.

20. **ἀλλὰ τοῖς ἐν Δαμασκῷ...ἔθνεσιν**, cf. ix. 20, 27. This is a general statement of the course of S. Paul's missionary activities. The Acts contains no record of any extensive mission in Judaea, and in Gal. i. 22 S. Paul expressly states that he was not known to the churches in Judaea. He may have preached in different places on his way up to Jerusalem on subsequent visits. If *πᾶσαν* is original without *εἰς* the accus. must denote 'the space over which.' Blass gets rid of all difficulty by reading *εἰς πᾶσαν τὴν χώραν Ἰουδαίοις καὶ τοῖς ἔθνεσιν*, which thus gives a complete though brief summary of S. Paul's work. **ἄξια τῆς μετανοίας**, 'worthy of their repentance,' i.e. works which shew that their repentance is genuine. The similar passage in Mt. iii. 1 has *καρπόν*.

21. **ἕνεκα τούτων**, sc. because S. Paul preached to Jew and Gentile alike as being equal in the sight of God.

22. **ἐπικουρίας...θεοῦ**, 'having obtained therefore the help that comes from God.' Without it he implies that he would have failed. **ἕστηκα**, *sto salvus*, Bengel. **μαρτυρόμενος**, 'testifying' or 'protesting' to small and great. The latter would include Festus and Agrippa: the words may also mean 'young and old,' cf. viii. 10. **οὐδὲν...Μωυσῆς.** S. Paul's mission was to testify to Jesus, the Messiah of Jewish expectation, in whom prophecy found its fulfilment. The more usual order is the more historical—Moses and the prophets: cf. xxviii. 23; Lk. xvi. 29, 31; but Moses is placed last for emphasis.

23. **εἰ παθητὸς.** *παθητὸς*, 'must suffer.' Christ was foreordained to suffer to reconcile man to God: Lk. xxiv. 26; 1 Cor. xv. 2, 3; Heb. vii. 15, cf. Is. lii.–liii. Others take *παθητός*, Vulg. *passibilis*, subject

to sufferings, i.e. to death. *παθεῖν τι* is a regular euphemism for death in cl. Gk. *εἰ=ὅτι*, 'that'; this gives the better sense. If *εἰ*='whether' it does not indicate any doubt in S. Paul's mind but only marks the question at issue between himself and the Jews. **εἰ πρῶτος.** *πρῶτος* is emphatic and must be taken closely with *ἐξ ἀναστάσεως*. Tr. 'that (or whether) he first by a resurrection from the dead should proclaim light': cf. 1 Cor. xv. 20; Col. i. 18. Not only would the Messiah suffer death, but by the resurrection He would prove Himself to be the triumphant Messiah of Jewish expectation and thus fulfil all the prophecies of the O.T. concerning Him: xiii. 47; Is. xlix. 6. These prophecies were misunderstood by the Jews, and the suffering Messiah was to them a great stumbling-block, 1 Cor. i. 18. **φῶς... ἔθνεσιν**, cf. Lk. ii. 32. The coupling of the Jews with the Gentiles on an equality was S. Paul's supreme offence in the eyes of his countrymen.

24. **ἀπολογουμένου.** The present part. shews that Festus interrupted Paul in the course of his defence. **Μαίνῃ.** The enthusiasm of S. Paul and his extraordinary statement of the resurrection of the crucified Jesus, and that He was going to bring light to Gentiles, including Romans, seemed to Festus absurd. 'To be mad' has always been used in this familiar sense and does not imply definite insanity. For a similar effect cf. xvii. 32; Jn x. 20. **τὰ πολλά σε γράμματα**, 'that deep learning of thine': note the position of *σε*. Festus' remark applies to Paul's great knowledge of Hebrew lore: he had probably quoted at length from the Jewish scriptures to support his statements.

25. **Οὐ μαίνομαι**, 'I am not beside myself,' i.e. I am in full possession of my senses. **ἀληθείας**, 'words of truth and soberness.' **σωφροσύνης**, lit. 'sound sense,' opposed to *μανία*, 2 Cor. v. 13. S. Paul proclaims that he is speaking of real facts. Truth here is not subjective (i.e. truthfulness) but objective. **ἀποφθέγγομαι**, used of solemn utterance, cf. ii. 4 and 14.

26. **ἐπίσταται.** S. Paul was emboldened to speak freely before Agrippa as he was cognizant alike of the Jewish expectation and of the Christian claims.

27. **οἶδα ὅτι πιστεύεις.** Agrippa, though brought up at Rome, by his knowledge of the scriptures could bear witness that Paul was only claiming that O.T. prophecies had been fulfilled in Christ.

28. **Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι.** There are difficulties of reading, rendering and interpretation of feeling.

(1) If *πείθεις* is original, tr. 'with little effort thou art seeking to

persuade me so as to make me a Christian.' So R.V. 'thou wouldst fain make me a Christian.' The reading *γενέσθαι* for *ποιῆσαι* should in any case be rejected.

(2) If *πείθῃ* is read, tr. 'with little effort thou art persuading thyself that thou hast made me a Christian.' It is possible that the close proximity of *με* caused the alteration of *πείθῃ* to *πείθεις*. The meaning of *ἐν ὀλίγῳ* seems to be determined by S. Paul's reply which can only mean 'whether with little or great effort.' Others translate 'within a short time,' and argue that S. Paul replies, using *ἐν ὀλίγῳ* in a different sense. Paul had appealed to the prophets and to Agrippa's knowledge of them. Agrippa interposes and his words, whatever reading or rendering is adopted, clearly mean that he understood that S. Paul hoped that by appealing to his belief in the prophets he had won him over to accept his own interpretation, i.e. to acknowledge Jesus as the Messiah of O.T. prophecy and become **Χριστιανός**.

The true interpretation of the feelings expressed in these words lies between the two extremes of earnestness and contempt. With gentle irony Agrippa hints that he wishes to bring the subject to a close.

29. **καὶ ἐν μεγάλῳ**, 'or with much effort.' For the use of *καὶ* cf. Lat. *unus et alter*. If *ἐν πολλῷ* is read it would favour the rendering 'in a short or long time.' **οὐ μόνον**. More commonly *μή*, cf. Gal. iv. 18. **τῶν δεσμῶν τούτων**, deictic: he was chained to a soldier, cf. xxi. 33.

31. **πράσσει**. The present includes the past, 'this man's conduct does not deserve either death or imprisonment.'

32. **ἐδύνατο**. *ἄν* is rightly omitted, as *ἐδύνατο ἀπολελύσθαι* is equivalent to *ἀπελύθη ἄν*. So Latin *absolvi poterat*. **εἰ μὴ ἐπεκέκλητο**. The appeal had been made and allowed, and could not be revoked. It was a relief to Festus, for neither he nor Felix, though both were convinced of Paul's innocence, could bring himself to acquit him. His humane treatment at Caesarea and Rome was probably to some extent intended as a compensation. We do not know how Festus accomplished the difficult task of framing the *elogium* of a prisoner whom he knew to be innocent.

Ch. xxvii. The Voyage to Rome: From Caesarea to Malta. 1–26.

1. **ἐκρίθη τοῦ ἀποπλεῖν.** *τοῦ* with the infin. denotes the scope of a decision; no other instance with *κρίνω* occurs in N.T., cf. iii. 12, xxi. 12. **ἀποπλεῖν.** S. Luke, though not a sailor, is accurate and precise in his use of nautical terms which give the exact position of the ship in the various stages of a voyage. He uses no less than fourteen verbs in the Gospel and the Acts: *πλέω*, Lk. viii. 23, Acts xxi. 3; *ἀποπλέω*, Acts xiii. 4, xiv. 26, xx. 15; *βραδυπλοῶ*, Acts xxvii. 7; *ἐκπλέω*, Acts xv. 39, xviii. 18; *διαπλέω*, Acts xxvii. 5; *καταπλέω*, Lk. viii. 26; *ὑποπλέω*, Acts xxvii. 4, 7; *παραπλέω*, Acts xx. 16; *εὐθυδρομῶ*, Acts xvi. 11, xxi. 1; *ὑποτρέχω*, Acts xxvii. 16; *παραλέγομαι*, Acts xxvii. 8, 13; *φέρομαι*, Acts xxvii. 15; *διαφέρομαι*, Acts xxvii. 27; *διαπερῶ*, Acts xxi. 2. The richness of the Greek language and the poverty of English is here well exemplified. **ἡμᾶς**, i.e. Luke and Aristarchus, who accompanied Paul either as his slaves (Ramsay) or as independent passengers. **ἑτέρους**, indistinguishable here from *ἄλλους*. **σπείρης Σεβαστῆς**, 'the Augustan cohort.' Four views are held. (1) That they were a select legionary corps of the emperor, employed by him in foreign missions, especially in connection with the commissariat and the charge of prisoners sent to the capital. These were known at Rome as *peregrini* or *frumentarii* and their chief *princeps peregrinorum*, cf. xxviii. 16 n. (2) That the cohort took its name from Caesarea Sebaste or from Sebaste the Roman name of Samaria. But this would require *σπείρης Σεβαστήνων*. (3) That Julius belonged to the cohors Augusta, Augustiani, Suet. *Nero*, 25; Tac. *Ann.* XIV. 15, a kind of imperial bodyguard formed A.D. 59. The date is against this explanation. (4) That this was a title of honour given to a Caesarean cohort for some special services. Complimentary titles, Augusta and Victrix, etc., were given to certain legions and cohorts for conspicuous valour.

2. **Ἀδραμυντηνῷ**, i.e. a ship which belonged to the port of Adramyttium in Mysia and was engaged in the coast trade of the Levant. The centurion probably expected to transfer his prisoners to some larger vessel bound for Rome from Adramyttium or some other Asian port. **εἰς τοὺς...τόπους.** *εἰς* has good authority. Tr. 'to the ports on the Asian coast,' two of which, Myra and Cnidus, are mentioned. **Ἀριστάρχου**, xix. 29, xx. 4. Aristarchus may have intended to go to

his home at Thessalonica, but S. Paul's reference to him as his fellow-prisoner (Col. iv. 10) points to his having accompanied him to Rome.

3. **εἰς Σιδῶνα.** Sidon is 69 miles from Caesarea. This would be accomplished with ease with a good westerly wind. **φιλανθρώπως... τυχεῖν,** 'Julius, treating Paul with courteous indulgence, allowed him to go to his friends and receive their kind offices.' **ἐπιμέλεια** is used by Luke alone: it may be a medical term, or possibly refers to the completion of his outfit for the voyage.

4. **ὑπεπλεύσαμεν,** 'we sailed under the lee,' i.e. to the east of Cyprus; leaving Cyprus on their left hand, to escape the strong north-westerly winds and secure the advantage of the strong westward current and the land-wind off the Cilician coast. A late Syriac version states that this took fifteen days.

5. **Μύρρα τῆς Λυκίας.** An important town two and a half miles from the coast, cf. xxi. 1 n.

6. **πλοῖον Ἀλεξανδρινὸν.** At this time of the year the Alexandrian corn-ships sailed N. and then W. to avoid the dangers of the open sea and of being driven on to the Syrtis. The Alexandrian fleet was under imperial control and consisted of very large corn-ships. The importance of the foreign corn-supply was fully realized by the Roman emperors, as it was essential to keep the populace of Rome supplied with cheap corn. The destruction of the agricultural interest in Italy and the dependence upon the foreign cheap corn-supply was one of the greatest dangers to the stability of the Roman empire. Lucian, in his dialogue *The Ship*, gives a good account of the voyage of an Alexandrian corn-ship, *The Isis*, which was driven out of its course and took refuge in the Piraeus. From his description the vessel must have been of over 1000 tons. Seneca says that the large Alexandrian grain-ships were easily recognizable as they alone carried *suppara*, top-sails, when approaching harbour, *Ep. Mor.* 77.

7. **βραδυπλοοῦντες,** on account of the westerly winds they worked to windward by tacking. **καὶ μόλις...Κνίδον,** 'when with difficulty we had come over against Cnidus.' Cnidus was 130 miles from Myra, the most south-westerly point of Asia. **μὴ προσεῶντος...τοῦ ἀνέμου,** 'the wind not allowing us to proceed,' i.e. on the usual course across the Aegean to Cythera. They could no longer make use of the land breezes and the westward current and had to face the full force of the N.W. wind, hence they altered their course and ran S. so as to get under the lee of Crete, and rounded Salmone, the E. promontory.

8. **παραλεγόμενοι,** 'coasting along.' Lat. *oram legere*. The wind was still against them and they hugged the shore as they had done

along the coast to Cnidus. **Καλοὺς Λιμένας**, a small open roadstead, or rather two roadsteads, two miles east of C. Matala facing east, still called *Λιμεῶνας Καλούς*. This would afford them shelter for a time. W. of C. Matala the coast trends to the north, and they would be again exposed to the north-westerly wind. **Λασέα**. Neither Lasea nor Fair Havens are mentioned anywhere in ancient literature. Some ruins have been found about four miles east of Fair Havens. The name is still preserved.

9. **Ἱκανοῦ δὲ χρόνου**: the interval passed at Fair Havens. **τοῦ πλοὸς**, either 'the voyage' or 'sailing.' The dangerous season for sailing extended from Sept. 14—Nov. 11, the time of the equinoctial gales: after that the sea was closed to vessels until March 5, or, according to some, till Feb. 9. Greeks and Romans and indeed all ancient peoples abandoned sea-borne commerce during the four winter months (*χειμών*). During the eight months between March and November (Greek, *θέρος*) commerce reopened. Hesiod (*Works and Days*, 619) places the closing of the sea to navigation on Oct. 20. The long dark nights in the absence of a compass may have caused this, as well as the dangers from storms. The same custom applied to war. **τὴν νηστείαν**. This can only refer to the great day of atonement, the only fast strictly enjoined upon every Jew, Lev. xvi. 29. If 58 A.D. be the year, the 10th of Tisri would be about Sept. 15, if 59 A.D. the 5th of October. In either case it would fall within the dangerous season for sailing. S. Paul even in the face of danger did not forget his strict adherence to the Jewish law. **παρήνει**, 'gave his advice.'

10. **θεωρῶ ὅτι...μέλλειν ἔσεσθαι**. The two ordinary constructions of *oratio obliqua*—*ὅτι* with *μέλλει*, and the infinitives, *μέλλειν*, *ἔσεσθαι*—are here intermingled. Such confusions are not very rare in the best Attic authors, cf. *δεῖ σ' ὅπως δείξεις*. **ὕβρεως καὶ...ζημίας**. *ὕβρις* denotes the violence of the storm resulting in the 'injury' to the ship, cf. *δείσασα θαλάσσης ὕβριν*, *Anthol.* VII. 291, *ζημίας*, the material 'loss' in the cargo (*φορτίον*) and, as it turned out, of the ship itself.

11. **ὁ δὲ ἑκατοντάρχης**. The centurion presided at the informal council by virtue of his superior office. S. Paul was invited perhaps on account of his wide experience of the sea, 2 Cor. xii. 25. To-day the captain's decision is final and unfettered and he assumes the whole responsibility: but it was not so in antiquity. As a rule the *ναύκληρος*, the 'ship-owner,' accompanied his own ship and shared the responsibility with the *κυβερνήτης* or 'sailing-master' who managed the vessel. In the present case the *ναύκληρος* was probably not the owner of the ship,

as the Alexandrian fleet was owned by the imperial government. He was therefore the ship's captain or supercargo, whereas the κυβερνήτης was the 'pilot' who had expert knowledge of the conditions of wind and weather in the Levant. At the present day when a pilot is taken aboard he is entirely responsible for the navigation of the ship. There is, wisely, no dual control or divided responsibility. No political or commercial interests are allowed to interfere with the safety of the ship. In the Roman world it was entirely different, as here the last word rested with the Roman centurion, whose authority was greater than that of the captain and the pilot. Political motives influenced the centurion, commercial advantages the captain and the pilot in pursuing their voyage as far as possible. **ἐπείθετο**, 'listened to,' 'was influenced by.'

12. **ἀνευθέτου**, 'ill-adapted'; cf. εὔθετος, Lk. ix. 62, xiv. 35. 'Fair Havens' is, however, protected by islands, and it would not have been impossible for the ship to have wintered there. S. Paul's advice even on nautical grounds was not without foundation. **παραχειμασίαν**, the noun only occurs here in N.T. For the verb cf. 1 Cor. xvi. 6; Tit. iii. 12. **ἔθεντο βουλήν**, 'were in favour of putting to sea.' **εἴ πως δύναιντο**, 'in the hope that they might reach Phoenix and winter there.' **Φοίνικα... βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.** The southern coast of Crete is devoid of good harbours and the only harbour where a vessel could lie secure in all winds is Port Lutro, about 30 miles west of C. Matala. But the bay of Lutro faces S.E. and N.E., whereas Luke expressly states Phoenix looked S.W., κατὰ λίβα (λίψ Lat. *Africus*, south-west wind, so called because Libya was S.W. of Greece) and N.W., κατὰ χῶρον (χῶρος, Lat. *Corus*, north-west wind). βλέποντα κατὰ λίβα would naturally mean 'facing S.W.' from the point of view of a person on the shore looking towards the sea, and the two encircling arms of the bay would face N.W. and S.W. respectively: if this is so Lutro cannot be the bay referred to, but Phineka, a small bay on the opposite side of the promontory, which satisfies the conditions. But it is possible that the phrase may mean 'looking down the N.W. and S.W. wind,' and therefore, from the point of view of the spectator on the shore, S.E. and N.E., but it must be admitted this gives an unusual sense to βλέποντα κατὰ. Others consider S. Luke gleaned his knowledge from the sailors, who regarded the position of the harbour from the point of view of the ship's course. Both these explanations suit Lutro, which according to all evidence affords the safest anchorage on the S. coast of Crete. Translate therefore 'facing north-east and south-east.'

13. **Ὑποπνεύσαντος δὲ νότου**, 'when a moderate southerly breeze sprang up.' This would favour their north-westerly course after they had rounded C. Matala. *ὑπο* in composition denotes 'moderately,' cf. *ὑπομειδιάω*, Lat. *subridere*. Note that the aorist is inceptive, 'began to blow.' **τῆς προθέσεως**, 'thinking that the accomplishment of their purpose was within their grasp,' i.e. of reaching Phoenix. For *πρόθεσις* cf. xi. 23. **ἄραντες**. *αἴρω* is used in cl. and Hellen. Gk intransitively of 'starting' either by sea or land: sometimes transitively with the object mentioned. It literally means 'to lift' and so 'to set sail' or 'weigh anchor'; so R.V. But as it is without an object here it is best translated 'having started.' **ἆσσον**. Before they could make full use of the southerly breeze they had to sail in a S.W. direction for six miles in order to round C. Matala, hence they kept 'close in shore'; and if the wind had veered round a point to the west they would have been unable to negotiate the headland. The Vulgate, followed by others, takes *ἆσσον* to denote a town, Assos, but no such town existed in Crete. There is no distinction in meaning between *ἆσσον* (comp.) and the positive, *ἄγχι* or *ἀγχοῦ*.

14. **μετ' οὐ πολὺ δὲ**. Litotes, very common in the writings of Luke; rare elsewhere in N.T.; cf. i. 5. **ἔβαλεν κατ' αὐτῆς**, intransitive, 'there

beat down (upon them) from the island.' A violent E.N.E. hurricane suddenly descended from Mt Ida, 7000 feet high, a very common experience on the S. coast of Crete. *αὐτῆς* clearly refers to *Κρήτην* in the last sentence and not to *ναῦς*, especially as *πλοῖον* has been used hitherto to denote the ship. For *κατά*, 'down from,' cf. *κατὰ τοῦ κρημνοῦ*, Lk. viii. 33. **ἄνεμος τυφωνικὸς** describes the character of the wind, 'a violent eddying hurricane,' hence 'typhoon.' **Εὐρακύλων**, a hybrid form from *εὖρος* and *aquilo*, Gk *ἀκύλων*, has much better MS. authority than *Εὐροκλύδων*. The Romans had no specific name for *καικίας*, the E.N.E. wind, and it is highly probable that the name was given to the wind by Roman seamen and that S. Luke heard it so called by them: it does not occur elsewhere. The wind is still called *gregalia* by Levantines, which etymologically is the same word. If *εὐροκλύδων* is possibly original it must have been a colloquial name for the same wind, 'the wide-washer.' An E.N.E. gale would in any case account for the danger to the ship and for its subsequent course. A diagram of the winds with their Greek and Roman names is given above from Smith.

15. **συναρπασθέντος δὲ τοῦ πλοίου**, 'when the ship was caught by the wind.' There was no time to shorten sail, and it was quite impossible to bear up against the wind. The ship swung round and scudded before the gale. **ἀντοφθαλμεῖν**, 'to face.' It is true that ancient ships, like Chinese ships to-day, had eyes painted on the bows: but *ἀντοφθαλμεῖν* is not necessarily a nautical term. It is used by Polybius of facing an enemy: also metaphorically 'to defy.' **ἐπιδόντες ἐφερόμεθα**, 'we gave way and were driven.' *ἐπιδόντες* here absolute; some MSS. add *τῷ πνέοντι καὶ συστείλαντες τὰ ἱστία κατὰ τὸ σύμβαινον* before *ἐφερόμεθα*. They gave up their northerly course and scudded southwards.

16. **ὑποδραμόντες** is expressive, 'we ran before the wind under the lee of a little island called Cauda': but above, when the ship was more under control, Luke used *ὑπεπλεύσαμεν*. **Καῦδα**. The island was also called *Κλαῦδος*, *Κλαυδία*, and in Latin Gaudos, now Govdo, It. Gozzo, 23 m. S.E. of Phoenix. **μόλις...σκάφης**, 'we were only with difficulty able to secure the boat.' The small boat which was usually towed behind had become waterlogged. Note the 1st person: Luke and others assisted. Lk. is fond of *ἰσχύειν* for simple *δύνασθαι*.

17. **βοηθείαις ἐχρῶντο**, i.e. they attempted to ease the strain upon the ship's timber by frapping. Tr. 'they frapped the ship with supporting cables.' Hawsers (*ὑποζώματα*) were passed under the hull of the vessel and secured transversely amidships. 'Frapping' has

been practised in similar cases within modern times, cf. Hor. *Od.* I. 14. 6. Others suppose that the cables were passed round the ship from stem to stern. **ἐκπέσωσιν**, passive of *ἐκβάλλω*, 'fearing lest they should be driven out of their course upon the Syrtis.' The Syrtis major, which is here referred to, with its quicksands and sandbanks, and the Syrtis minor with its rocky shore, on the N. coast of Africa, were the greatest terror of ancient mariners. An E.N.E. gale would inevitably drive them thither unless they could alter their course and keep the ship's course W. by N. on the starboard tack. **χαλάσαντες τὸ σκεῦος**, 'they reduced sail,' 'lowered the gear.' The phrase must mean that they lowered the mainsails and the mainyard; and, we may assume, set the storm sails. The ship had a second smaller mast in the bows, which carried the *ἀρτέμων*, which was now probably set. In any case it was necessary to keep some sail on the vessel to avoid being driven S.W. and to steady the ship. She would then drift W. by N. and the rate of progress would be about one and a half miles per hour. Under these conditions (*οὕτως*), close-hauled with storm sails set and undergirded, 'they were driven.' The captain had done everything to save the ship and set her upon a safe course. Some commentators seriously consider that *χαλάσαντες τὸ σκεῦος* means 'lowering the great weight into the water,' so as to retard the progress of the ship: even if such a translation were possible the real object of the captain was not to retard the course of the ship but to alter it.

18. **σφοδρῶς δὲ χειμαζομένων ἡμῶν**. *σφοδρῶς* only here in N.T. Attic *σφόδρα*. Tr. 'as we were grievously buffeted by the storm,' 'making very heavy weather.' **ἐκβολὴν ἐποιοῦντο**, 'they began to jettison the cargo,' i.e. to relieve the strain upon the ship. The phrase is technical, Lat. *jacturam facere*. In the list of expressions given by Julius Pollux, I. 99, the phrase is found as well as *κουφίζειν τὴν ναῦν* (*τὸ πλοῖον*), *v.* 38 infr.; cf. also Jonah i. 5, LXX., Aesch. *Agam.* 1008. The portion of the cargo on deck was first jettisoned.

19. **ἔριψαν** has better authority than *ἐρίψαμεν*, which some editors prefer. It probably crept into the text on account of the graphic addition of *αὐτόχειρες*. In throwing 'the gear,' *σκευή*, overboard passengers would be more of a hindrance than a help. *σκευή* includes spars, yards, and all moveable gear upon the deck. Smith confines it to the heavy main-yard. The aorist *ἔριψαν* shews that for the time they had done all that was necessary.

20. **μήτε...ἐπιφαινόντων**, 'when neither sun nor stars were visible for many days'; without a compass and the guidance of the stars they

were helpless. **χειμῶνος...ἡμᾶς.** 'And as the heavy gale raged unabated, all hope of our lives being spared was now gradually being torn from us.' **σώζεσθαι,** to remain alive, *σωθῆναι, v.* 31, 'to be saved.' **λοιπὸν** = *ἤδη*, lit. 'for the future.' **περιῃρεῖτο,** imperf.: it was a gradual and continuous process.

21. **Πολλῆς...ὑπαρχούσης.** 'And after long abstinence from food.' *ἀσιτία* which is a medical term does not imply lack of provisions. The difficulty of preparing food, the damage to provisions, the apathy and despair of crew and passengers alike contributed in such circumstances to disinclination to take food. At this juncture (*τότε*), Paul stood up and encouraged them. He had advocated caution at the Fair Havens in view of danger ahead, now that the horrors of foundering in the open sea seemed imminent he appears cool, confident and assured of safety, and he speaks in the only tone that would cheer such an audience, the tone of an inspired messenger (Ramsay). Page recalls Hor. *Od.* III. 3. 1, *vir justus et propositi tenax*, unmoved amidst the storms *inquieti Adriae.* **Ἔδει μέν.** *μέν* is not answered by *δέ* but by *καί*. Tr. 'You ought to have listened to me and not to have set sail from Crete, and thus have saved this injury and loss.' In Latin and Greek *oportuit* and *ἔδει* are in the past tense followed by the present infin. to express what ought or ought not to have been done. **κερδῆσαι.** Cl. *κερδᾶναι.* R.V. carries on the construction of *μὴ* from *ἀνάγεσθαι*, 'and have gotten this injury and loss,' but it is very doubtful whether *κερδαίνω* can mean to incur. Pliny has *lucrifacere injuriam.* 'To gain a loss' is to save yourself from it by escaping it. Greek idiom also permits of this, and our own idiom 'to save this injury' is similar.

23. **τοῦ θεοῦ...ἄγγελος,** not 'the angel of God,' but 'from the God to whom I belong...an angel.' S. Paul is addressing heathen. For such appearances cf. i. 10, xii. 7; Lk. ii. 9, xxiv. 4. **οὗ εἰμί,** Rom. viii. 9, **λατρεύω,** cf. vii. 7.

24. **παραστῆναι,** cf. xxiii. 33; Rom. xiv. 10. **κεχάρισται,** 'God has granted thee by His grace the lives of all those that sail with thee,' i.e. in answer clearly to Paul's prayer. For *χαρίζομαι* cf. iii. 14, xxv. 11.

26. **δεῖ ἡμᾶς.** The words are not part of the actual message, but the intimation of the shipwreck on an island must have been, or else S. Paul speaks prophetically.

The Ship wrecked. 27–44.

27. **τεσσαρεσκαιδεκάτη νὺξ**, calculated from the time they left Fair Havens. The ship would drift 36 miles in 24 hours: the distance from Cauda (which they left on the second day) to Point Koura in Malta is 476 miles so that the distance corresponds almost exactly with the time. **διαφερομένων**, 'as we were tossed about in Hadria.' The ship kept a fairly straight course, as the gale blew from the east all the time, but it must have veered from time to time E.N.E., E., E.S.E. This may account for the use of *διαφέρομαι*: others translate 'driven across,' and there is no absolute reason why *διαφέρομαι* (cf. *διέρχεσθαι*, *διαπλεῖν*) should not mean 'driven through or across.' **ἐν τῷ Ἀδρίᾳ**, not the Adriatic Gulf but that part of the Mediterranean which lay between Italy, Sicily and Greece. The Greeks and Romans were not over-exact in the delimitation of seas or uniform in their nomenclature. The Augustan poets, and Strabo and Ptolemy the geographers, all use 'Adria' in the wider sense, and these writers cover the period when the shipwreck took place. Josephus on his way to Rome in 64 A.D. was wrecked *κατὰ μέσον τοῦ Ἀδρίας*. **προσάγειν...χώραν**, intrans.: 'the sailors suspected that some land was approaching.' Sailors naturally speak of the approach of land. They probably heard the breakers on Point Koura, the southern headland of S. Paul's Bay. Some inferior MSS. read *προσαχεῖν* = *προσηχεῖν*, i.e. they surmised that land was near from the sound of the waves. All the circumstances fit in exactly with the configuration of S. Paul's Bay, the traditional scene of the shipwreck, and the experiences of those on board the 'Lively' frigate were very similar, cf. Smith, p. 123.

28. **ὀργυιὰς εἴκοσι**. The 20 fathom line is in the centre of the bay, the bottom of the bay is sand and clay, which affords a secure hold for an anchor. **βραχὺ δὲ διαστήσαντες** = *βραχὺ διάστημα ποιησάμενοι*. Luke alone uses *διάστημα* of time, cf. v. 7. Tr. 'after a short interval.'

29. **κατὰ τραχεῖς τόπους**, 'on rocky ground.' The phrase probably means 'a rocky shore' but it cannot exclude sunken reefs. **ἐκ πρύμνης**. Anchors were generally lowered from the bow, but the object of the captain was to prevent the ship from grounding in the night and to keep her in a favourable position for beaching in the morning. It is evident that throughout the voyage the ship was very skilfully handled. An ancient picture of a ship has a hawser coiled round a capstan on board and then passing through the rudder port into

the sea. Nelson made use of the same device of anchoring by the stern at the battle of Copenhagen. Athenaeus speaks of a ship carrying no less than eight anchors. Caesar (*De B. C.* I. 25) furnished his ships with four.

30. **προφάσει ὡς ἐκ πρῴρης.** The real object of some of the sailors was to escape. To lay out (*ἐκτείνειν*) anchors from the bow would have been utterly futile under the circumstances. *προφάσει ὡς*, 'on the pretext of,' the dative is used adverbially as in Thuc. v. 53, etc., cf. Lk. xx. 47.

31. **σωθῆναι οὐ δύνασθε.** The sailors were needed to run the ship ashore. There is no contradiction to *v.* 24. Human failure can frustrate divine promise.

33. **Ἄχρι δὲ οὗ** only occurs in the writings of Luke and Paul and Heb. jii. 13, and is generally rendered 'while,' but it properly means 'up to the time when,' 'until.' Tr. 'And in the interval until day began to dawn Paul continued to urge all to partake of food.' **μεταλαβεῖν τροφῆς**, cf. ii. 46. **προσδοκῶντες** is here without an object. Tr. 'This is now the fourteenth day that ye continue watching without food and taking nothing to sustain you.' Rendall takes *ἡμέραν* as object of *προσδοκῶντες*, 'ye have now been spending fourteen restless hungry nights waiting for the day.' S. Paul means that all regular meals had been abandoned.

34. **πρὸς...σωτηρίας**, 'for your safety.' This use of *πρός* = 'on the side of' is only found here in N.T., but cf. Thuc. II. 86, III. 59, etc., an Attic idiom, cf. Latin *a parte*. **οὐδενὸς γὰρ θρὶξ.** For this proverbial phrase cf. Lk. xxi. 18; 1 Sam. xiv. 45; 1 Kings i. 52.

35. **λαβὼν ἄρτον...ἐσθίειν**, cf. Lk. xxii. 19, xxiv. 30. Codex Bezae adds *καὶ ἐπιδιδοὺς ἡμῖν* (i.e. Luke and Aristarchus). Even with this addition the words cannot be taken to mean that S. Paul actually celebrated the eucharist, but the breaking of bread was fraught with a solemn significance for Christians at all times.

36. **πάντες...τροφῆς**, 'they also themselves all partook of food.' **τροφῆς** partitive gen. S. Paul displayed confidence and inspired it.

37. **ἤμεθα** = *ἦμεν*, Mt. xxiii. 30, cf. *ἤμην* x. 30. **αἱ πᾶσαι ψυχαὶ**, 'in all.' The article precedes *πᾶς* when the number is considered as a single whole. **ὡς ἑβδομήκοντα ἕξ**, 'about 76 souls.' This is hardly likely to be the correct reading as *ὡς* would not be added to such a specific number as 76, it is better to suppose that *ϛ* represents 200 (numerical sign) and *ω* has been repeated by dittography from *πλοίῳ*, the scribe not understanding the meaning of the sign *ϛ*. 276 is a large

number, but Josephus says that the ship in which he was wrecked carried 600.

38. **κορεσθέντες ... τροφῆς**, 'and when they had satisfied their appetite with food.' **ἐκβαλλόμενοι τὸν σῖτον**, 'casting out the wheat into the sea,' obviously the cargo, not provisions. The vessel was further lightened in order to beach her with greater ease.

39. **οὐκ ἐπεγίνωσκον**, 'they did not recognise the land.' Malta was out of the ordinary route of the Alexandrian ships, but even if the sailors had been acquainted with Valetta they would not have recognized S. Paul's Bay. Upon this fact and the mention of vipers and S. Luke's description of the native inhabitants, as well as the reference to Adria, some have argued that Melita Illyrica in the Adriatic gulf was the scene of S. Paul's shipwreck, but all the facts of the voyage and above all the subsequent events point to Melita Sicula. **ἔχοντα αἰγιαλὸν**, 'with a (sandy) beach,' cf. xxi. 5. The traditional spot is no longer a sandy beach, as the sea in so many centuries has worn it away. **εἰ δύναιντο**, oblique narration. The sailors had said 'we will drive the ships on the shore if we can.' **ἐκσῶσαι**, 'to beach the ship safely.' This could hardly be hoped for and the v.l. *ἐξῶσαι* R.V. 'to beach the ship' is better. The time had come for life to be the first consideration. This was and is the rule of the sea. For *ἐξῶσαι* cf. Thuc. II. 90.

40. **περιελόντες**, 'they cast off the anchors and left them in the sea'; *ἀγκύρα* includes both cable and anchor. The anchors had prevented the ship from drifting in the darkness, the hawsers were now cut or loosed, and hawsers and anchors left in the sea. **ἅμα ... τὰς ζευκτηρίας τῶν πηδαλίων**, 'and at the same time unlashing the bands of the steering paddles.' Ships until the Middle Ages were steered by two broad paddles one on each side of the stern. These had been hauled on board and lashed to prevent them fouling the cables; as they cut the cables they unlashed the paddles at the same time (*ἅμα*), as they were at once required to steer the ship, cf. *πηδάλια ζεύγλαισι παρακαθίετο*, Eur. *Hel.* 1536. **τὸν ἀρτέμωνα**, 'the foresail.' The pictures of ancient ships shew that sometimes there were two masts and even three: as a rule the great mainsail alone was used, but in a storm this was lowered; but a ship must carry some sail in a storm: the use of other sails is a matter of great obscurity, and it is even denied that 'top-sails' (*δόλων*) ever existed. At the present day artimone (It.) is the mizen, but the only sail that could be set to drive the ship ashore would be the foresail, cf. Juv. XII. 69, *velo prora suo*, and the scholiasts

comment *artemone solo velificaverunt.* **τῇ πνεούσῃ**, sc. *αὔρᾳ.* **κατεῖχον**, either intrans., 'they were making for the beach,' or supply *τὴν ναῦν*, 'they headed her for the beach.'

41. **περιπεσόντες δὲ**, 'but coming unexpectedly.' It was their intention to beach the ship, but it is clear from what followed that they ran aground before they reached the shore. **εἰς τόπον διθάλασσον.** This would naturally mean a bank or a headland with sea on both sides, cf. Lat. *bimaris*, applied by Horace to Corinth. Two views are possible: (1) that they struck on a submerged bank, and a bank known as S. Paul's Bank lies just outside the bay, but it is hard to see how it could be described as *διθάλασσον* with nothing appearing above the water: (2) on the northern side of S. Paul's Bay lies the island of Salmonetta separated by a narrow channel from the mainland which is not visible to a ship rounding Koura Point. *διθάλασσον* could be equally well applied to a channel uniting two seas as to a neck of land separating them, and so Strabo describes the Bosporus. This corresponds with the traditional site of the wreck. In any case the ship struck on a sand or mudbank, and opinion is divided as to whether *τόπος διθάλασσος* refers to the bank itself or the channel in which it was situated. **ἐπέκειλαν τὴν ναῦν**, 'they ran aground.' In no other passage does *ναῦν* occur in N.T. Homer uses *ἐπικέλλω* for Attic *ἐποκέλλω* and some would see here a reminiscence of *νῆα ἐκέλσαμεν*, Hom. *Od.* IX. 546. Homeric Greek largely influenced the *κοινή*. **καὶ ἡ μὲν...ἔμεινεν**, 'and the prow struck and remained immovable,' cf. *illisaque prora pependit*, Verg. *Aen.* v. 206. **ἀσάλευτος**, cf. Heb. xii. 28, for *σαλεύειν* iv. 31 sup. **ἐλύετο.** The imperfect is contrasted with the aorist *ἔμεινεν*, 'but the stern began to break up in consequence of the violence' (of the waves): a number of MSS. add *τῶν κυμάτων* which is retained by many editors: W.H., following ℵAB, omit it. The sense clearly requires it.

42. **ἵνα...ἀποκτείνωσιν**, explanatory of *βουλή*—soldiers were held responsible for the lives of their prisoners, cf. xii. 19. Julius took the whole responsibility upon himself. **μή τις ἐκκολυμβήσας**, 'lest any should swim away and escape,' cf. *ὥστ' ἐκκολυμβᾷν ναός*, Eur. *Hel.* 1609. L. and S. and Ramsay render 'swim away'—but in both cases *ἐκκολυμβῶ* would give a better sense if translated, 'plunge into the sea from the ship,' which gives at once the correct meaning to *κολυμβᾷν* and the natural meaning to *ἐκ*.

43. **διασῶσαι**, 'to save Paul's life': for S. Luke's use of compounds with *δια* cf. x. 17 n. **ἐκώλυσεν αὐτοὺς τοῦ βουλήματος**, 'prevented them from carrying out their purpose.' The construction with accus.

and gen. only occurs here in N.T. though it is classical. **τοὺς δυναμένους κολυμβᾶν**, L. and S. referring to this passage translate 'to plunge into the sea'—and give no hint that *κολυμβᾶν* can mean 'to swim,' which the sense requires. S. Paul who had passed a night and a day in the deep (2 Cor. xi. 25), was probably amongst the number. **ἀπορίψαντας... ἐξιέναι**, 'leap overboard and get first to the land.' *ἀπορίψαντας* intrans. *πρώτους* with *ἐξιέναι*.

44. **οὓς μὲν...οὓς δὲ**, cf. Lk. xxiii. 35. This use of the relative for the demonstrative is very rare in classical Gk, but the reading in Dem. *De Corona* 248 *πόλεις ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων* is well supported. **ἐπὶ σανίσιν...πλοίου**, note the use of *ἐπί* with dative and gen. with the same meaning: loose planks and any wooden articles that were left or pieces broken off by the force of the waves were used, *ἐπί τινων...πλοίου* is intentionally vague.

Ch. xxviii. Paul at Malta. 1–10.

1. **ἐπέγνωμεν**. The aor. is contrasted with the imperf., xxvii. 39. **Μελιτήνη**. The better reading is certainly *Μελίτη*. *Μελιτήνη* is undoubtedly due to a scribe's error in copying. Everything points to Melita Sicula and not Melita Illyrica on the coast of Dalmatia. Malta had been first colonized by Phoenicians and subsequently annexed by Carthage. After the second Punic war it fell into the hands of Rome and formed part of the province of Sicily. Since 1800 it has been in the possession of Great Britain, and its fine harbour of Valetta and Gibraltar form the two naval bases of British power in the Mediterranean. It is barely twelve miles long and five wide and has a very dense population.

2. **οἵ τε βάρβαροι...φιλανθρωπίαν**. Tr. 'and the natives shewed us more than ordinary kindness.' 'Barbarians' is a misleading translation. The Phoenician language was spoken by the natives, who did not understand Greek or Latin. The Greeks called all non-Greek-speaking people *βάρβαροι*, and S. Luke naturally uses the word here; cf. Rom. i. 14. The word is onomatopoeic and denotes one who speaks in an unknown tongue; cf. 1 Cor. xiv. 11. **οὐ τὴν τυχοῦσαν**, cf. xix. 11. **διὰ τὸν ὑετὸν τὸν ἐφεστῶτα**, cf. 2 Tim. iv. 6. *ἐφεστώς* is best translated 'present,' though some commentators take it to mean that the rain had suddenly come on. The cold and the rain combined both point to the continuance of the E.N.E. gale. The S.E. wind, or sirocco, only blows for a few days, and is warm and dry.

3. **συστρέψαντος δὲ...πλῆθος**, 'but when Paul had gathered a considerable quantity (*τι*) of brushwood.' S. Paul as ever takes his share in any work, and brought as much as he could carry. Near S. Paul's Bay furze still grows, though there are few trees on the island and vipers are rare. But the changing circumstances of eighteen hundred years can easily account for the disappearance of both. **ἀπὸ τῆς θέρμης**. The viper, aroused from its winter torpor 'in consequence of the heat, came out and fastened on his hand'; cf. Mk xvi. 18.

4. **κρεμάμενον**. By its teeth, not by its coils; see Ramsay, *Luke the Physician*, pp. 63, 65. **Πάντως**, 'Assuredly,' expresses strong affirmation; cf. xxi. 22; Lk. iv. 23. **φονεύς**. The natives saw that S. Paul was a prisoner and assumed that the biter had been bit and that he was to render up his life for a life he had taken. **διασωθέντα**. The participle is concessive, 'although he had escaped safely from the sea.' **ἡ δίκη**. The article is emphatic, *Justitia*. The personification of Justice as a goddess was common both to Greeks and Romans. **οὐκ εἴασεν**, 'has not allowed.' In the eyes of the natives S. Paul was as good as dead already.

6. **πίμπρασθαι**: 'but they expected that inflammation and swelling would set up, or that he would fall down dead suddenly.' *πίμπρασθαι* is the regular medical word for 'to be inflamed'; but inflammation is often accompanied by swellings, and *πίμπρασθαι* includes as well the meaning of *πρήθειν* ('to cause to swell'). These two ideas are combined in the word *πρηστήρ* (prester), a name for a venomous snake. Page quotes Lucan, IX. 790. **μηδὲν ἄτοπον**, 'nothing strange or remarkable,' xxv. 5. The word is confined to Luke and Paul in N.T., and is elsewhere used of moral disorder. In this passage, as in all others dealing with disease in Luke's writings, nearly every word can be paralleled from Galen and Hippocrates. **μεταβαλόμενοι**, sc. *τὴν γνώμην*, often used absolutely, 'changing their minds.' Note the change of construction; the gen. and nom. refer to the same subject. **θεόν**: cf. the conduct of the Lycaonians, xiv. 11, 19.

7. **Ἐν δὲ τοῖς...νήσου**, 'now in the neighbourhood were estates belonging to the chief man of the island.' **χωρία**, Lat. *praedium*, *fundus* = landed property. **τῷ πρώτῳ**. S. Luke is extraordinarily accurate in his use of official titles (cf. Asiarch, politarch). Two inscriptions, one Greek, Λ., Κλ. *υἱός*, Κ., *Προύδηνς ἱππεὺς Ῥωμαῖος, πρῶτος Μελιταίων*..., and another Latin, *municipii Melitensium primus omnium*, confirm the view that Publius had an official position in the island under

the praetor of Sicily. Small island communities, as in Tristan d'Acunha at the present day, appoint a 'headman,' who exercises a patriarchal jurisdiction. It is very likely that when the Romans annexed Malta they found this system established and allowed it to continue. **Ποπλίῳ.** The Greek form of Publius, or possibly Popilius (Ramsay): both are derived from *populus*. **ἡμᾶς.** Probably not the whole crew and passengers, but certainly Paul, Luke, Aristarchus and Julius. Luke evidently wishes to pay a tribute to the hospitality of Publius, which was so strikingly repaid by Paul.

8. **πυρετοῖς...κατακεῖσθαι.** Every word bespeaks the physician; cf. Lk. iv. 38. Tr. 'was lying sick suffering from dysentery and intermittent attacks of fever.' The disease was common in the island. Hippocrates notes that dysentery was often accompanied by fever. The plural *πυρετοί* should be marked in translation: the dysentery was constant, the fever intermittent. A comparison of Lk. iv. 38 with Mt. viii. 14 is very instructive. **προσευξάμενος.** Prayer and laying on of hands accompanied by anointing with oil (Jas v. 14) were the ordinary means of 'the gift of healing,' 1 Cor. xii. 9, 30.

10. **πολλαῖς τιμαῖς**: cf. Ecclus. xxxviii. 1, 'Honour a physician according to thy need of him with the honour due to him.' **ἡμᾶς** seems to imply that S. Luke took part as a doctor in the curing of the ailments of the people. The 'honours' may have included the erection of a statue and parting presents in kind; it is most unlikely that S. Paul and his companions would accept gifts of money. S. Luke records no further incident of the stay at Malta.

The Voyage to Rome continued. 11–16.

11. **Μετὰ δὲ τρεῖς μῆνας**: i.e. early in February if the wreck took place, as is probable, in the middle of November. Pliny (*Nat. Hist.* II. 47) says that the advent of spring, Feb. 7, marked the renewal of navigation. **παρασήμῳ Διοσκούροις.** The ship probably belonged to the imperial transport fleet and had been driven by stress of weather into the harbour of Valetta for the winter. *παρασήμῳ* (Lat. *insigne*) is almost certainly a noun in the dative of attendant circumstances, with *Διοσκούροις* in apposition, 'with the sign Castor and Pollux.' Smith quotes an inscription found near Lutro, in support of this: *Dionysius gubernator navis parasemo Isopharia.* The figures of Castor and Pollux ornamented the prow of the ship, one on each side. The 'great twin brethren' were the tutelary deities of sailors, and they

were worshipped in ports and islands, e.g. Cyrene, Rhegium and Samothrace. The constellation of the Gemini (sons of Zeus and Leda) if it appeared above a ship was considered a sign of safety in a storm; called by Italians the Fire of S. Elmo; cf. Hor. *Od.* I. 3, 2, III. 29, 64; Eur. *Hel.* 1664. Blass reads *ὧν ἦν παράσημον Διοσκούρων.*

12. **Συρακούσας.** About 100 miles distant from Malta; the capital of Sicily and a great trading centre.

13. **περιελόντες** has more authority than *περιελθόντες*, which gives a much better meaning. *περιαιρῶ* is trans. and, used elliptically, can only mean 'casting off.' Ramsay prefers *περιελθόντες*, and translates 'by tacking.' They worked up to Rhegium in spite of difficulties of wind. **Ῥήγιον,** now Reggio, at the southern extremity of Bruttii opposite Messina; so called because the land broke off (*ῥήγνυμι*) at this point where Italy was separated from Sicily. **καὶ...ἐπιγενομένου νότου,** 'and when a south wind sprang up.' Only with a south wind could the ship pass through the straits of Messina. She made the passage to Puteoli (180 miles) in about twenty-six hours, with a good 'following wind,' sailing at the rate of seven knots an hour. Others consider that the force of *ἐπί* denotes 'coming after,' i.e. after the adverse wind which had hindered the passage to Rhegium. **Ποτιόλους,** Puteoli, so called from the wells (*putei*) in the neighbourhood, was the great harbour on the W. of Italy, as Ostia was not commodious on account of the silting up of the harbour by the Tiber. Seneca describes the arrival of the Alexandrian fleet at Puteoli (*Ep.* 77). That a Christian community existed at Puteoli is not surprising; it was the last link in the great chain of ports—Corinth, Ephesus and Antioch—by which intercourse was easily and freely maintained between the east and the centre of the Roman empire, which was a marvel of organization in its strategic and commercial network of roads and ports. Even the modern world pays its tribute still in the proverb, 'All roads lead to Rome.'

14. **παρεκλήθημεν.** If *ἐπιμεῖναι* is original this must mean 'we were exhorted to remain.' The decision in any case would rest with Julius. Blass reads *ἐπιμείναντες*, 'we remained seven days with them and were comforted.' In any case the news of their arrival at Puteoli preceded them to Rome. **καὶ οὕτως...ἤλθαμεν.** These words seem clearly to mark the end of the long journey. *καὶ οὕτως* is resumptive and looks back upon the long chain of events which thus ended in the attainment of Paul's ambition, xix. 21, xxiii. 11. There

is no difficulty in reconciling *v.* 14 with the verses that follow if a new paragraph is begun. From S. Luke's and S. Paul's point of view the journey was over, and *v.* 15 describes the preparations of the Roman Christian community for his reception. S. Paul's companions must have made their way to Capua and thence by the Appian Way, constructed B.C. 312 to Rome, a distance of 140 miles; cf. Hor. *Sat.* I. 5.

15. **Ἀππίου Φόρου**, apparently two bands of brethren came to meet Paul, amongst them were probably Aquila and Priscilla. Appii Forum is 43 miles from Rome, the northern terminus of a canal which crosses the Pomptine marshes parallel with the road. Tres Tabernae [i.e. shops, not taverns in the modern sense] was ten miles nearer Rome. **ἔλαβε θάρσος**. The presence of Christian friends gave Paul fresh courage. He was subject to deep depression, and the long voyage and his position as a prisoner may well have depressed him: cf. his feelings on the way from Ephesus to Troas, 2 Cor. i. 8, iv. 8.

16. **εἰς Ῥώμην**, he would enter by the Porta Capena. Though the best MSS. omit, there is good authority for the interesting addition, *ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ*. The stratopedarch has usually been considered to be the *praefectus praetorii*, the most important military official in Rome, who was prefect of the Praetorian cohort, the permanent garrison of Rome. At this time Afranius Burrus was praefectus, though before and after his term of office there were two prefects. Mommsen, whom Ramsay supports, considers that the stratopedarch was the *princeps peregrinorum*, a translation of *στρατοπεδάρχης* which appears in an old Latin version, and therefore Julius' superior officer to whom he would deliver Paul, *vid. sup.* xxvii. 1 n. Prisoners however from abroad were certainly consigned to the *praefectus praetorii*, Plin. *Ep.* x. 65, and cf. Phil. i. 13. **καθ' ἑαυτόν**, i.e. in a lodging under the charge of a soldier to whom he was chained, Eph. vi. 20; 2 Tim. i. 16. The services of Paul on the voyage, the personal report of Julius, and the *elogium* of the case sent by Festus secured this privilege. Some MSS. add *ἔξω τῆς παρεμβολῆς*, outside the camp.

Final Rejection of Paul's Message by the Jews. 17–28.

17. **τοὺς ὄντας...πρώτους**, cf. xiii. 50, xxv. 2. *πρώτους* is almost certainly a substantive, 'the chief members of the Jewish communities,' others take it as an adj., 'those that were of the Jews first.' The Jews

had been expelled from Rome by an edict of Claudius, but the effect had only been partial and transitory, cf. xviii. 2 n. There were seven synagogues in Rome, and the Jewish settlements were chiefly on the Janiculan hill. S. Paul here adhered to his rule 'to the Jew first' (Rom. i. 15, 16), and he desired to make his position to those of his own nation quite clear. The foundation of the Christian church at Rome is a matter of great obscurity, and it is remarkable that there is no reference to any of the Christians mentioned in the last chapter of the Romans; probably there were a number of house-churches, and there seems to have been little if any intercourse between Jews and Christians. Tradition has always associated the foundation of the Christian church at Rome with S. Peter, and S. Paul was very careful not to trespass on another's sphere of labour. It was his principle 'to preach the Gospel not where Christ was named, lest he should build on another man's foundation,' and it was this that had hindered him from visiting Rome (Rom. xv. 20, 22). But before his arrest and trial and appeal to Caesar he had formed the plan of visiting Rome on his way to Spain, in carrying out a mission to the west (Rom. xv. 24). The position he held at Rome in the two years of his imprisonment as described by S. Luke is in accord with the attitude of deference he adopted to the Romans when he wrote to them. He laid no claim to any position of authority as the father of the church as he did at Ephesus, Corinth and elsewhere. **παρεδόθην**, cf. xxi. 11. The Jewish menace was the indirect cause, though Paul's appeal to Caesar was his own act. **τῶν Ῥωμαίων**, sc. Felix and Festus.

19. **ἠναγκάσθην**. His action was purely defensive, he does not himself break the regulations laid down in 1 Cor. vi. in which he forbids Christians to go to law against one another before heathen tribunals. **τοῦ ἔθνους**, not 'God's people,' λαός, as in *v.* 17, but 'his own nation,' cf. xxiv. 17, xxvi. 4. His loyalty to his race would not allow him to accuse them before a Roman tribunal.

20. **παρεκάλεσα**, 'I invited you to see and speak with me.' Others tr. 'did I call for you to see and speak with you.' **τῆς ἐλπίδος**, cf. xxvi. 6, i.e. the hope of the Messiah. **τὴν ἅλυσιν...περίκειμαι**, for the accus. cf. Heb. v. 2.

21. **Ἡμεῖς**. The Jews did not deny that they had ever heard of S. Paul's work, but they had no information of the cause of his being sent bound to Rome. There had been no time for any letter or messenger to come from Jerusalem except by the overland route and none had reached them.

22. **ἀξιοῦμεν...φρονεῖς**, 'but we think it right to hear from you a statement of your views,' i.e. not any special exposition of Christianity but his own view of his claim to be imprisoned 'for the hope of Israel,' a hope they as Jews shared. They profess either politic or genuine ignorance of the Christian faith. Whatever was the origin of the Christian church at Rome it seems not to have grown, as usually elsewhere, out of a Jewish-Christian community to which Gentiles adhered. **ὅτι πανταχοῦ ἀντιλέγεται.** This statement makes it clear that the charges of atheism, immorality and hideous practices at the love-feasts represented as Thyestaean banquets which were soon to be brought against the Christians were already being spread abroad, also that the Jews dissociated themselves from the Christians and had little intercourse with them.

23. **εἰς τὴν ξενίαν** probably = *ἴδιον μίσθωμα*, *v.* 30. It is hardly likely that the regulations would be so far relaxed as to admit of him going with his gaoler to an entertainment at a friend's house, though elsewhere, xxi. 16, *ξενίζω* bears this meaning. S. Paul had means at his disposal, and poverty was not one of his trials. **πλείονες** in emphatic position, 'in greater numbers.' **ἐξετίθετο**, 'he expounded.' The middle adds the force of personal explanation. **πείθων**, the part. is not only conative, but indicates his persuasive power, cf. xiii. 43, xviii. 4, etc. It is not hard to imagine with what eloquent earnestness he would preach the Gospel of the kingdom of God and His Christ in the capital of the world. **περὶ τοῦ Ἰησοῦ**, i.e. (1) That the Christ suffered and rose from the dead. (2) That His Kingdom was the fulfilment of the 'law and the prophets' and that He was the hope of Israel.

24. **οἱ μὲν ἐπείθοντο...ἠπίστουν.** The imperfects mark the gradual effect of S. Paul's words; the Jews evidently were not silent during the long exposition and argued with him as well as amongst themselves.

25. **εἰπόντος τοῦ Παύλου.** In many cases in Greek the real principal verb of the English idiom is in the participle, 'As they departed Paul said one word.' **Καλῶς τὸ πνεῦμα τὸ ἅγιον.** They rejected God's messenger. He dismisses them with one last word not of persuasion but of judgment and even indignation (**Καλῶς**), not in his own name but in that of the Holy Spirit: for *καλῶς* cf. Mt. xv. 7. **πρὸς τοὺς πατέρας ὑμῶν.** No longer 'our fathers.' S. Paul regards the separation as complete.

26. **Πορεύθητι**, Is. vi. 9. The quotation is here given in full from LXX. The fate of God's prophet Isaiah in his mission was acknowledged by Jesus when explaining His reason for teaching in parables (Mt. xiii. 13;

Lk. viii. 10) to be His own. The prophecy is quoted by S. John to explain the rejection of Christ's own teaching (xii. 40), and here by S. Paul, 'the last utterance in the historical books of N.T.,' to explain the rejection of his teaching about Christ. **Ἀκοῇ ἀκούσετε**, cf. xxiii. 14 n. **οὐ μὴ συνῆτε**, strong negation.

27. **ἐκάμμυσαν**. *καμμύω* = *καταμύω* only used of 'closing the eyes,' cf. myopia. **μή ποτε ἴδωσιν**. The saying is a hard one. It was the purpose of Christ to conceal truth as well as to reveal it. To have heard the message and from hardness of heart and lack of understanding, etc., to have rejected it meant more than the loss of opportunity. They are in a worse position than before, and that which might have been for their life became an occasion of falling. That which is true in fact is represented as the deliberate purpose of God, but the responsibility for the fulfilment of that purpose rests with those who reject His warnings. **ἰάσομαι**. The future tends to be used interchangeably with the subj. in Hell. Gk, though it adds more certainty. This is a return to Homeric usage, cf. Lk. xii. 58; Acts xxi. 24.

28. **τὸ σωτήριον τοῦ θεοῦ**, Ps. lxvii. 2. **αὐτοὶ καὶ ἀκούσονται**. *αὐτοί* is emphatic, *καί* strengthens *ἀκούσονται*, 'they indeed will hear.' The certainty of acceptance by the Gentiles however does not imply the final rejection of the Jews, Rom. xi. 11. The best MSS. omit *v.* 29 *καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.*

Two Years' quiet Ministry. 30–31.

30. **Ἐνέμεινεν**. Blass considers that the aorist implies that at the close of the two years S. Paul's condition was changed. **διετίαν**. Here in accordance with his usual custom S. Luke records briefly without details the duration and character of S. Paul's ministry, cf. xi. 26, xviii. 11, xix. 8, 10, xxiv. 27. **μισθώματι**, not necessarily a whole house but a private lodging. S. Paul's ability to pay need cause no difficulty; we know for certain that he once again accepted assistance from the Philippians, Phil. iv. 11, 14, 18.

31. **κηρύσσων...ἀκωλύτως**. An exquisite cadence and rhythm marks this closing sentence. The author of the Acts thus leaves S. Paul in Rome, boldly and without restraint preaching the Gospel of the kingdom of God, and the life, death and resurrection of the Lord Jesus Christ. Cf. the closing words of the Gospel. Both alike close with a note of joy and triumph.

Epilogue.

The further history of S. Paul can only be pieced together from scattered notices in the two groups of Epistles connected with his first and second imprisonment.

(1) To the two years mentioned in *v.* 30 belong the Epistles to the Colossians, Ephesians, Philemon and Philippians. From these we learn that besides Luke and Aristarchus, his fellow-voyagers, he was joined by Timothy (Phil. i. 1), Tychicus, Epaphras, Jesus Justus, Mark and Onesimus (Col. iv. 7–11), Demas (Col. iv. 14), and Epaphroditus, the emissary of the Philippians (Phil. ii. 25). The Epistles mark a great development in the church towards unity and union in Christ, and the note of controversy is scarcely heard, though S. Paul speaks bitterly of the hostility of the Jews (Phil. iii. 2, 3). His position as a prisoner prevented him from holding a supreme position in the Roman church, but his influence extended to 'Caesar's household' (Phil. iv. 22), and the Gospel was known in 'the whole praetorium' (Phil. i. 13), which probably means the praetorian guard. After two years his trial was concluded and he was apparently set free.

(2) If the generally accepted theory be adopted that the Pastoral Epistles, on the assumption of their genuineness (1 and 2 Tim. and Tit.), belong to a period subsequent to his first imprisonment, S. Paul left Rome and visited Greece, Crete, Ephesus, Troas and Macedonia (see Lightfoot, *Biblical Essays*, pp. 400–437, and cf. 1 Tim. i. 3, 20, iii. 14, 2 Tim. i. 15–18, ii. 9, iv. 6–21; Tit. i. 5, iii. 12–15). A crisis occurred and he was recalled to Rome, probably in consequence of the persecution of the Christians by Nero after the fire A.D. 64. He wrote his second letter to Timothy as he awaited his end: only 'Luke the beloved physician' was with him. Tradition records that he was beheaded on the Ostian Way in A.D. 65, and the church of 'S. Paul without the walls' marks the traditional spot. S. Peter, whose sojourn in Rome S. Paul does not mention, suffered martyrdom on the Vatican possibly two or three years later. The two great apostles, whose work as the joint leaders of Jewish and Gentile Christianity S. Luke records, were thus united in martyrdom in the Eternal City. In London to-day the cathedral of S. Paul and the abbey of S. Peter at Westminster are a tribute of the English church to their hallowed memory.

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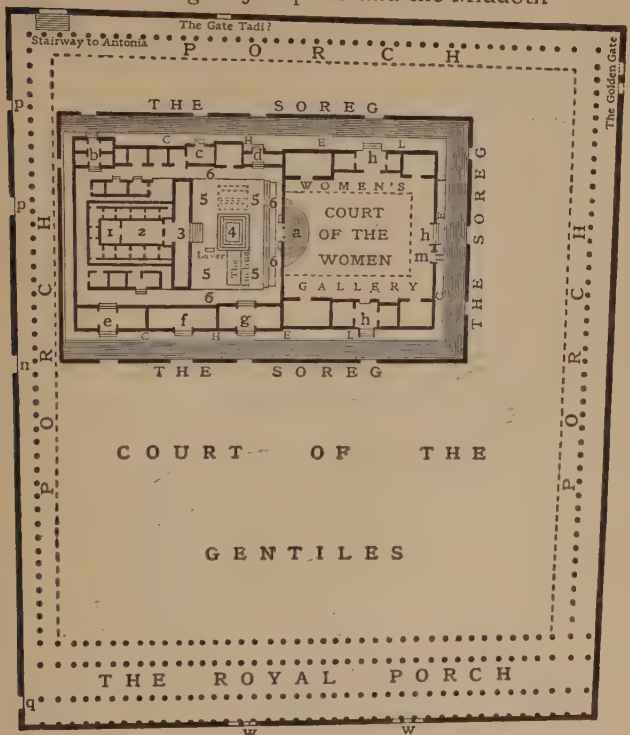

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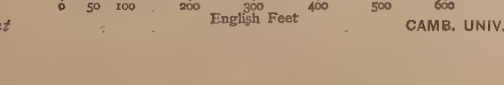

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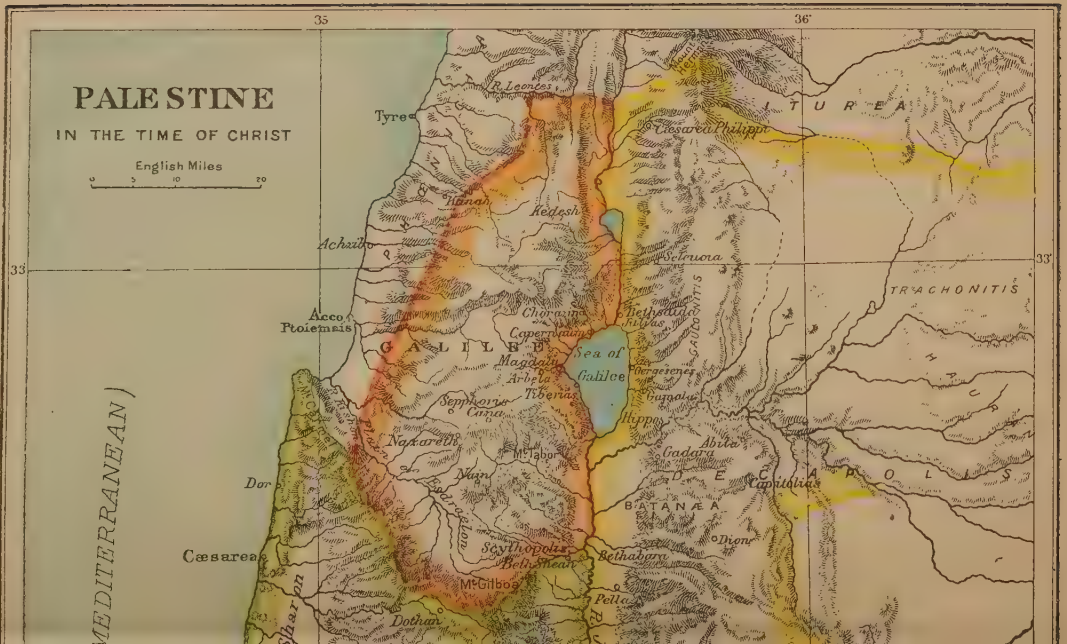
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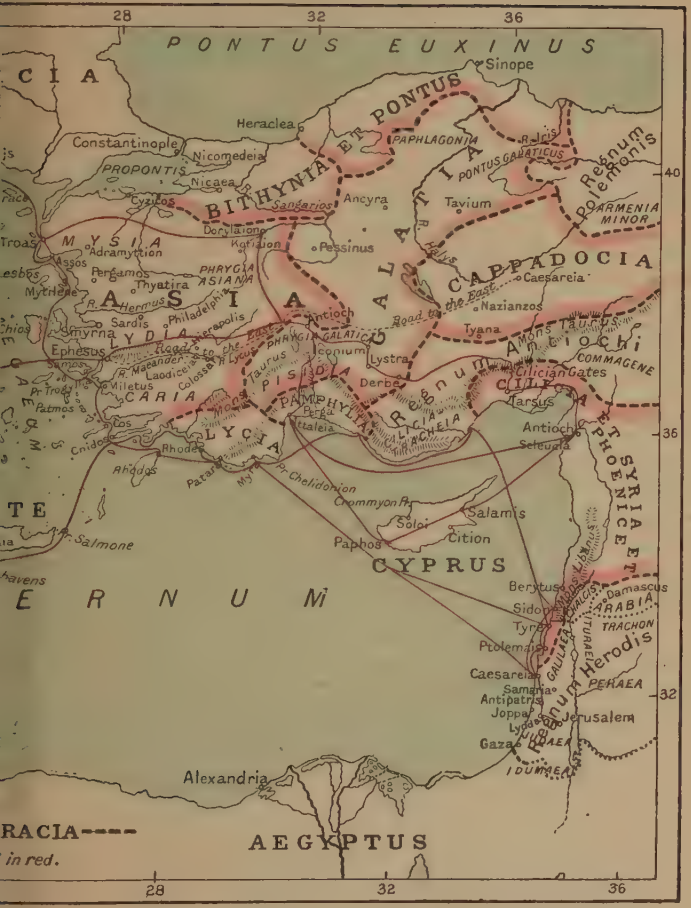

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